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The Style of the Letters of St. Jerome

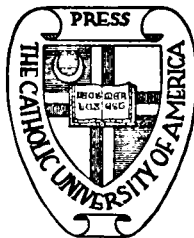
A Dissertation

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
SCIENCES OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

By

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PREFACE

St. Jerome has always been recognized as one of the outstanding Christian Latin writers and stylists. In spite of his importance, much remains to be done on his language and style. No significant work on the vocabulary of St. Jerome has appeared since Goelzer's *Etude lexicographique et grammaticale de la Latinité de S. Jérôme*, which was epoch-making for its time, but is now antiquated. Harendza published in 1905 a monograph *De oratorio genere dicendi, quo Hieronymus in epistulis usus sit*. This study, however, is limited to an investigation of some seventeen figures of rhetoric and does not make use of the statistical method. The absence of statistics of frequencies of the various figures renders his dissertation an inadequate treatment of the stylistic features of the *Letters* of St. Jerome. In the same year, Ottolini published his doctoral dissertation, *La Rettorica nelle epistole di Gioslamo de Stridone*. Since several attempts to secure a copy of this study failed, I have had to rely upon reviews for a knowledge of its contents. In his review in the *Bolletino di filologia classica*, Consoli makes note of the fact that Ottolini is concerned more with the grammatical than the rhetorical features of the *Letters* of St. Jerome. In 1937, Herron published her dissertation, *A Study of the Clausulae in the Writings of St. Jerome*. She investigates very thoroughly and exhaustively St. Jerome's use of the Clausulae in his *Letters* and other works both from the metrical and accentual point of view.

The purpose of the present study is to make a thorough and systematic investigation, based on the statistical method, of the rhetorical devices used by St. Jerome in his *Letters*. As has been pointed out by Campbell, the statistical method, when properly employed, is very reliable and accurate in the treatment of the features of style.¹ I have deemed it unnecessary to include here an historical survey of the later Greek rhetoric, since there are several good discussions of the Second Sophistic elsewhere.²

1. Campbell, ix-xi.

2. *Ibid.*, 14-19.

The several chapters of the dissertation take up in detail the rhetorical features of the *Letters* of St. Jerome. All of the figures of rhetoric that occur in the *Letters* have been noted, their frequencies recorded, and representative examples cited. The results of my investigation have been compared with the results presented in the monographs on the rhetorical devices in the *Letters* of St. Augustine,³ in his *Soliloquies and Dialogues*,⁴ and in his *Sermons*;⁵ in the works of St. Hilary;⁶ in the *Letters* of St. Ambrose;⁷ in the *Sermons* of St. Basil;⁸ in the *Panegyrical Sermons* of St. Chrysostom⁹ and in his *Homilies on the Statues*.¹⁰ The purpose of the comparison is to determine, as far as possible, the extent of St. Jerome's conformity to or departure from the rhetorical usages and tendencies of his time. The final chapter contains, in addition to a general summary and conclusion, a discussion of the varieties of style employed by St. Jerome in the different letters.

As has been pointed out by various investigators of ancient style, comparisons of results of rhetorical studies are not always possible. Totals warrant their own conclusions; but the importance of the rôle that subjectivity plays in the definition and distinction of the various forms of certain figures tends to militate against the validity of comparisons. Then, too, it must not be forgotten that one form of composition is more conducive to the employment of a particular group of figures than another. Sermons and homilies, more than any other types of composition, are naturally more inviting to the use of the elaborate forms of the figures of rhetoric. Even within the same species of composition, variant subject matter often effects a moderation or an excess in the use of particular figures.

To insure approximate accuracy in the calculation of relative frequencies, I have determined the mean number of lines to a Migne column and have used the Migne column as a unit in giving comparative

3. Parsons.

4. Bogan.

5. Barry.

6. Buttell.

7. Adams.

8. Campbell.

9. Ameringer.

10. Burns.

frequencies. In gathering material for the study, I used volumes LIV, LV, and LVI of the Vienna Corpus. Citations are by reference to the number of the letter, the paragraph, and the section.

I am indebted to Martin R. P. McGuire, Ph.D., Associate Professor of Greek and Latin and Dean of the Graduate School of Arts and Sciences of The Catholic University of America, for suggesting the topic of this dissertation and for his guidance in its preparation. Gratitude is due also Very Reverend James M. Campbell, Ph.D., Professor of Greek and Latin and Reverend B. H. Skahill, Ph.D., Assistant Professor of Greek and Latin, for their painstaking reading of the dissertation and for their corrections and suggestions.

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The Style of the Letters of St. Jerome

CHAPTER I

FIGURES OF REDUNDANCY

The characteristic feature of the figures of redundancy is repetition, the repetition of an idea or ideas through the juxtaposition of synonyms, which may consist of words, phrases, or clauses. If the repetition is deliberate, the resulting elaboration is recognized as a legitimate figure of rhetoric. If, on the other hand, the repetition is accidental, the resulting circumlocution is a defect of diction which the ancient rhetoricians designate as tautology or perissology.¹ The figures of redundancy are at times employed solely for rhetorical embellishment.² We shall notice in the *Letters* of St. Jerome that the figures of redundancy are never intended specifically for decorative effect, never primarily for the purpose of pleasing or delighting, as was the case with the representatives of the First Sophistic and of the New or Second Sophistic.³

1. PERIPHRAISIS

Periphrasis, the first of the figures of redundancy to be discussed, is a deliberate diffuseness⁴ which repeats and by its repetition emphasizes and prolongs, but elaborates in no wise the original thought. This deliberate diffuseness, this fullness of expression, this "verbal padding" may be employed either for the sake of clearness or for the sake of rhetorical splendor and elaboration. The Sophists of the first period, notably Gorgias and Isocrates, were interested in the rhetorical results obtainable from a figure like periphrasis and used the device as one of the means of developing artistic prose. The examples of periphrasis noted in the *Letters* of St. Jerome can be classified under two main heads: 1. normal type with the following subdivisions: a. examples in

1. Quint., 8. 6. 61.

2. *Ibid.*, 8. 6. 61.

3. For an outline history of Greek rhetoric, see especially Blass 1-102; Norden, I, 1-351; On the Second Sophistic and its features, cf. Norden, I, 351-391; Arnim, 4-114; Campbell, 1-19; Méridier, 7-47.

4. Buttell, 25.

which the modifying adjective repeats the idea of the noun; b. examples in which the adverb or adverbial phrase repeats the idea contained in the verb; 2. the type that is striking and elaborate, because it verges on the poetic.

Group one

a) noun and its modifying adjective:

Ep. 54.13.5: *in parvo carpusculo*....

Ep. 55.4.1: *brevem chartulam*.

Ep. 70.5.3: *brevique libello*.

Ep. 49.14.12: *universa, quae nos de virginitate ac nuptiis lato sermone diffudimus, illa brevi artavit compendio in paucis multa comprehendens*.

Ep. 78.36.5: ... *id est in excelso vertice*.

b) verb and its modifying adverb:

Ep. 133.13.1: *tamen in praesenti epistula hoc breviter strinxisse sufficiat*,

Ep. 123.7.2: *stringam breviter reginam Carthaginiis*,

Ep. 22.8.2: *hic hostis intus inclusus est*.

Ep. 123.2.1: *haec brevi sermone perstrinxi, ut*....

Group two

Ep. 77.1.1: *quartae aetatis circulus volvitur*,

Ep. 70.5.3: *nec pertimuit evangelii maiestatem sub metri leges mittere*.

Ep. 69.6.3: *contra solis ortum vadens amaras aquas mortuasque vivificat*.

Ep. 36.16.5: *quia igitur iniquitas est inimica iustitiae*,

Ep. 29.5.3: ... *toto candore purissimum*.

Ep. 23.1.1: ... *sanctissimam Leam exisse de corpore*.

Frequency of Periphrasis

	Total
No. of columns	828
No. of figures	104

The frequency of the figure of periphrasis in the *Letters* of St. Jerome is very low — 104 examples or an average of one to every Migne column. The paucity of instances is due no doubt to the careful style of St. Jerome, who is moderate in the use of rhetorical devices, especially in the use of periphrasis, which by its excessive frequency can readily become obnoxiously artificial. There is an occasional ex-

ample of periphrasis that is elaborate. But in such instances the embellishment is not out of place. St. Jerome possesses the happy faculty of being able to adapt manner of expression to the nature of the subject-matter. The majority of the examples that I have noted in the *Letters* of St. Jerome are of the simple, normal, unembellished type.

Like St. Jerome, St. Hilary does not use the figure of periphrasis to attain impressiveness of diction. Seventy examples are noted in the works of St. Hilary, occurring on an average of one to every sixteen columns of Migne text.⁵ Adams makes no mention of the device in her study of the figures of amplification in the *Letters* of St. Ambrose.⁶

The figure of periphrasis is not a favorite device in the *Homilies on the Statues* of St. Chrysostom. It occurs 103 times in 11,933 lines of Migne text,⁷ or an average of less than one to every 100 lines. St. Basil shows a slightly higher frequency in the use of the device, employing it 251 times in 22,245 lines of Migne text.⁸ St. Jerome shows more restraint in frequency and quality of the figure of periphrasis than either St. Chrysostom or St. Basil.

2. PLEONASM

In the preceding section, periphrasis was defined as a figure in which there was a repetition of more words than were necessary in the expression of one idea. Pleonasm, on the other hand, is a figure which gains its effect by the repetition of ideas. The figure can be further defined as the doubling of a thought or idea through the juxtaposition of synonyms, including words, phrases, or clauses. The repetition adds nothing to the original thought except a greater definiteness, precision, vigor, and emphasis. As the figure of pleonasm emphasizes, it pleases; in its persuasiveness and vigor, it becomes picturesque and charming. It is a figure which lingers on and reiterates the point at issue. Its use as a medium of emphasizing the important idea is old, being already found in such early religious formulae and expressions as *veneror precorque*. The figure was extensively used in archaic Latin and became one of the basic elements in the prose style of classical

5. Buttell, 36.

6. Adams, 118-9.

7. Burns, 7.

8. Campbell, 26.

Latin. The examples of pleonasm, like those of periphrasis, can be classified according to the element that is repeated, such as the substantive, the adjective, the verb, and the adverb.

1. *substantives:*

- Ep. 22.6.5: *nihil in te Babylonium, nihil confusionis adolescat.*
 Ep. 69.8.7: ... *tantae stoliditatis ac vecordiae, . . .*
 Ep. 123.7.2: *pudicitiam etiam barbaris ac feris et sanguinariis gentibus esse venerabilem.*
 Ep. 125.11.5: *absque opere et labore. . .*
 Ep. 129.2.7: *egestate conficiuntur et peniuria!*
 Ep. 43.2.4: *ad imaginem et similitudinem dei. . .*

2. *adjectives:*

- Ep. 49.15.3: *turbidae et nebulosae aquae.*
 Ep. 22.1.5: *non est sponsus tuus adrogans, non superbus:*
 Ep. 69.9.4: *tam apertum evidensque praeceptum. . .*
 Ep. 108.20.6: *quam linguosam et garrulam ac procacem.*
 Ep. 123.4.2: *in quo brevi accinctoque praecepto.*
 Ep. 121.2.10: *arta et angusta via.*

3. *verbs:*

- Ep. 51.1.1:—*audivi quippe, quod tumeas contra nos et irasceris et miniteris scribere in extremos fines terrae, . . .*
 Ep. 148.30.2: *ex utroque artaris, ex utroque constringeris.*
 Ep. 148.30.2: *timendum et metuendum est.*
 Ep. 50.5.5: *procul Epicurus, longe Aristippus, subulci non aderunt, feta scrofa non grunniat.*
 Ep. 60.2.1: *laeter et gaudeam.*
 Ep. 18A. 12.1: *non abnuo, non recuso.*
 Ep. 64.21.3: *tegere et velare.*
 Ep. 77.9.3: *sic festinabat, sic inpatiens erat morarum, ut illam crederes profecturam.*
 Ep. 148.2.2: *ipse itaque te informet, ipse te doceat, . . .*
 Ep. 47.2.2: *hortorque vos et precor per domini caritatem, . . .*

4. *adverbs:*

- Ep. 45.5.2: *inepte et aniliter.*
 Ep. 65.22.3: *laudabunt dominum in aeternum et in saeculum saeculi.*
 Ep. 148.30.1: *quam caute, quam provide, quam sine ullius occasione scandali.*

Frequency of Pleonasm

	Total
No. of columns	828
No. of figures	212

St. Jerome and St. Augustine are both sparing in the employment of the device of pleonasm. In his *Letters*, St. Jerome uses the figure 212 times or on an average of one example to every four columns. In his *Sermons*, St. Augustine employs the device 520 times, or on an average corresponding to that discovered for the *Letters* of St. Jerome.⁹ St. Hilary shows even more restraint in the use of pleonasm than either St. Jerome in his *Letters* or St. Augustine in his *Sermons*. Buttell records 166 examples in 1,149 Migne columns.¹⁰ St. Jerome is more varied than St. Hilary in the use of the type of pleonasm that is formed by the accumulation of verbs. This form is rare in St. Hilary; it is common in the *Letters* of St. Jerome and in the *Sermons* of St. Augustine.¹¹ St. Jerome at times employs the figure of pleonasm in conjunction with epanaphora, homoioteleuton, and parison. The effect of floridity, however, of such a combination is eliminated by the employment for the most part of the less elaborate type of the figure which consists of the linking of two synonymous words only.

St. Jerome is more sparing and more restrained in the use of pleonasm than St. Basil in his *Sermons*. St. Basil aims designedly at verbal splendor;¹² St. Jerome is too ardent an admirer of the unaffected style to become ornate and rhetorical for the sake of rhetoric and ornateness. In his *Sermons*, St. Basil employs pleonasm 837 times, or on an average of one to every twenty-six lines of Migne text.¹³

3. ARSIS-THESIS

Periphrasis and pleonasm secure emphasis and definiteness by the repetition of the same idea. Arsis-thesis, on the other hand, secures the same qualities by contrast, by presenting an idea first negatively and then positively, or vice versa — a form that is less common. This last form is not mentioned by the rhetoricians, although it is often very rhetorical.¹⁴ An important feature of the figure is its employment as a convenient instrument of definition through the process of exclusion

9. Barry, 25.

10. Buttell, 30.

11. Barry, 24.

12. Campbell, 28.

13. *Ibid.*, 30.

14. Campbell, 29.

or inclusion, or both.¹⁵ Such a device is indispensable in a work whose subject-matter demands absolute clarity and precision.

A. EXAMPLES-NEGATIVE-POSITIVE

1. With one negative:

- Ep. 120.8.2: *legimus non velum templi scissum, sed superliminare templi mirae magnitudinis conruisse.*
 Ep. 124.3.6: *non semel et subito, sed frequentius, . . .*
 Ep. 108.23.1: *nequaquam erit resurrectio mortuorum, sed transformatio in alios.*
 Ep. 108.16.1: *non ad luxuriam, sed ad necessitatem.*
 Ep. 108.9.3: *non eas portas, quas hodie cernimus in favillam et cinerem dissolutas, sed portas, quibus infernus non praevalet, . . .*
 Ep. 77.2.3: *. . . non de nobilitate veteris historiae, sed de ecclesiae humilitate producam.*
 Ep. 72.2.1: *. . . non in scriptura, sed in sensu est difficultas.*
 Ep. 123.14.2: *et certe Apostolus providebat bona non solum coram deo sed et coram hominibus, . . .*
 Ep. 69.9.7: *non solum a domesticis, verum et ab alienis consono ore laudatur.*
 Ep. 121.10.13: *militia autem caeli non tantum sol appellatur et luna et astra rutilantia, sed et omnis angelica multitudo. . .*
 Ep. 148.15.2: *. . . non modo dura et ardua, sed impossibilia etiam. . .*
 Ep. 148.7.3: *. . . neque manu tantum aut lingua sed corde quoque custodiat innocentiam. . .*

2. With two negatives:

- Ep. 119.7.11: *qui autem fidei magnitudine semper vivunt in Christo, non dormient, non morientur, sed imitatores erunt vitae apostolicae, . . .*
 Ep. 117.8.1: *dolet sibi praelatum iuvenem, non quidem comatum, non vestium sericarum, sed trossulum et in sordibus delicatum, . . .*
 Ep. 79.5.2: *non est inflatus in superbiam, non ceteros homines adducta fronte contempsit, sed cunctis amabilis ipsos principes amabat ut fratres, . . .*
 Ep. 18A.3.2: *qui peccator est et mei similis, videt dominum sedentem in valle Josephat, non in colle, non in monte, sed in valle et in valle iudicii;*

3. With three negatives:

- Ep. 69.9.3: *non ut opes augeat, non ut regias paret epulas, non ut caelatas patinas struat . . . sed ut, quod populis praedicaturus est, prius a domesticis exigat.*

¹⁵ Buttell, 31.

- Ep. 121.10.20: si quando eos iuxta litteram coeperimus artare, ut *non* iaceant, *non* ambulent, *non* stent, *sed* tantum sedeant, si velint praecepta servare, solent respondere et dicere: . . .
- Ep. 53.1.1: vera enim illa necessitudo est, Christi glutino copulata, quam *non* utilitas rei familiaris, *non praesentia* corporum tantum, *non* subdola et palrans adulatio, *sed* timor domini et divinarum scripturarum studia conciliant.
- Ep. 58.4.3: quod loquor, *non de* episcopis, *non de* presbyteris, *non de* clericis loquor, quorum aliud officium est, *sed de* monacho et monacho quondam apud saeculum nobili, qui. . .
- Ep. 84.2.3: *nec* bonis adversariorum, si honestum quid habuerint, detrahendum est *nec* amicorum laudanda sunt vitia et unumquodque *non* personarum, *sed* rerum pondere iudicandum est.

4. *With four or more negatives:*

- Ep. 24.4.3: . . . deo praestante possibile est, ita ad quinquagenariam pervenit aetatem, ut *non* doleat stomachus, *non* viscerum cruciaretur incuria, *non* sicca humus iacentia membra confringeret, *non* sacco asperata cutis fetorem aliquem situmque contraheret, *sed* sana corpore, animo sanior solitudinem putaret esse delicias et in urbe turbida inveniret heremum monachorum.
- Ep. 23.4.1: . . . flens gemensque contestor, ut, dum huius mundi viam currimus, *non* duabus tunicis, id est duplici vestiamur fide, *non* calciamentorum pellibus, mortuis videlicet operibus, praegravemur, *non* divitiarum nos pera ad terram premat, *non* virgae, id est potentiae saecularis, quaeratur auxilium, *non* pariter et Christum habere velimus et saeculum, *sed* pro brevibus et caducis aeterna succedant et, . . .
- Ep. 64.7.2: sed accipiet, inquit, uxorem *virginem de genere suo*, *non* alienigenam, ne in mala terra nobilium seminum frumenta degenerent, *non* meretricem, quae multis exposita est amatoribus, *non* eiectam, quae etiam priori coniugio indigna fuit, *non* viduam, ne pristinarum meminerit voluptatum, *sed* illam animam, quae non habet maculam neque rugam, . . .

B. POSITIVE-NEGATIVE

1. *With one positive:*

- Ep. 65.11.3: Hebraica interpretatio *distat in verbis*, *non distat in sensu*.
- Ep. 36.14.2: pedestris et cotidiana similis et nullam lucubrationem redolens oratio necessaria est, *quae* rem explicet, sensum edisserat, obscura manifestet, *non quae* verborum compositione frondescat.
- Ep. 71.3.3: aurum deponere *incipientium* est, *non perfectorum*.
- Ep. 77.6.3: clementes esse *pecunia*, *non manu*.
- Ep. 82.11.5: *patres se* sciant esse, *non dominos*.
- Ep. 108.23.7: *similitudo* promittitur, *non natura* mutatur.

Ep. 49.18.4: *solacio miseriae sunt, non laudi continentiae.*

Ep. 125.16.1: *vidi ego quosdam, qui, postquam renuntiavere saeculo — vestimentis dumtaxat et vocis professione, non rebus—. . .*

2. Several in series:

Ep. 69.9.5: *ipse mandavit inreprehensibilem, sobrium, prudentem, ornatum, hospitalem, doctorem, modestum, non vinolentum, non percussorem, non litigiosum, non avarum, non neophytum.*

Ep. 66.8.2: *cumque vendideris, da pauperibus, non locupletibus, non superbis.*

C. BALANCED AND UNUSUAL COMBINATIONS

Ep. 54.12.1: *illis tribue divitias tuas, qui non Phasides aves, sed cibarium panem coemant, qui famem expellant, non qui augeant luxuriam.*

Ep. 84.2.2: *laudavi interpretem, non dogmatisten, ingenium, non fidem, philosophum, non apostolum.*

Ep. 108.3.2: *ex quo intelligimus non laudis esse possidere divitias, sed pro Christo eas contemnere, non timere ad honores, sed pro domini fide eos parvi pendere —, . . .*

Ep. 69.8.3: *opus, non dignitatem, laborem, non delicias:*

Frequency of Arsis-thesis

	Total
No. of columns	828
No. of examples	746
<i>Negative:</i>	
with 1 neg.	650
" 2 "	22
" 3 "	5
" 4 "	4
" 5 "	1
<i>Positive:</i>	
with 1 pos.	61
" 2 "	1
" 3 "	1
<i>Irregular:</i>	
7 pos.—5 neg.	1

A comparison of the frequency rates reveals that St. Jerome, like St. Augustine, employs frequently, but not extravagantly, the figure of arsis-thesis, a device peculiarly characteristic of sophistic rhetoric. In the *Letters* of St. Jerome, the figure occurs 746 times, or on an average of one to every column. In the *Sermons* of St. Augustine, the 1,814 ex-

amples of the device yield approximately the same average as that discovered for the *Letters* of St. Jerome.¹⁶ St. Jerome is just as versatile and varied in the use of arsis-thesis as St. Hilary. He too, like St. Hilary, employs the multifold types of the device and displays skill in the handling of the balanced and unusual combinations of negation and affirmation. Even in the frequency of examples, the two Latin Fathers are in agreement. In the *Letters* of St. Jerome and in the works of St. Hilary, arsis-thesis occurs approximately once to every Migne column.¹⁷

St. Basil employs the figure of arsis-thesis very often in his *Sermons* for the purpose of gaining rhetorical effects. St. Jerome, on the other hand, always makes use of the device to clarify and define his points at issue. The majority of the examples found in the *Letters* of St. Jerome are of the type of the singly balanced pair, a stylistic feature that is also characteristic of the *Soliloquies and Dialogues* of St. Augustine.¹⁸ St. Basil uses the figure 749 times in his *Sermons*, or approximately twice as frequently as St. Jerome does in his *Letters*.¹⁹

SUMMARY OF THE FIGURES OF REDUNDANCY

In frequency of the figures of redundancy there is some correspondence between St. Jerome in his *Letters* and St. Augustine in his *Sermons*. The 1,061 examples that I have found in the *Letters* of St. Jerome yield approximately the same average as the 2,493 that are noted in the *Sermons* of St. Augustine.²⁰ As regards elaborateness of use, however, there is not the same correspondence. It was but natural for St. Augustine in his *Sermons* to make use of a more artistic, more elaborate, more oratorical style. St. Augustine's oratory rings true to sophistic fullness of expression. St. Jerome's use of the rhetorical figures in his *Letters* is guided by the principle of utility, not of ornamentation.

There is unusual correspondence between St. Jerome and St. Hilary in the use of the figures of redundancy. In the works of St. Hilary, as

16. Barry, 29.

17. Buttell, 34.

18. Bogan, 106.

19. Campbell, 30.

20. Barry, 30.

in the *Letters* of St. Jerome, an example of one of the figures of amplification occurs on the average of one to every Migne column.

The total of 1,061 examples found in the *Letters* of St. Jerome stands out in striking contrast with the 1,836 noted in the *Sermons* of St. Basil.²¹ In the *Letters* of St. Jerome, a figure of redundancy occurs on the average of one to every Migne column; in the *Sermons* of St. Basil, one to every twelve lines of Migne text. The examples in the *Letters* of St. Jerome show conclusively that he is fond of simplicity and unaffectedness; those noted in the *Sermons* of St. Basil show, for the most part, that he has a "leaning towards turgescence which the parade-orators of the Second Sophistic considered elegant."²²

As in the works of St. Chrysostom,²³ so in the *Letters* of St. Jerome, there is an occasional example of the figure of amplification that is striking and elaborate in effect. Examples of this type are rare, and, when they do occur, they are never employed for the sake of elaboration or of rhetoric. St. Jerome amplifies for the sake of illumination; he amplifies for the sake of impressing upon the mind of the reader the importance of the subject-matter under discussion.

Letter-writing demands a more careful and polished style than the homiletic type of composition. Superfluous examples are not present in the *Letters* of St. Jerome. Every example of the figures of amplification that are found in the *Letters* is essential for a clear and emphatic presentation of St. Jerome's ideas. Every figure lends a certain emphasis and dignity to the sweep of his discourse and to the march of his thoughts.

21. Campbell, 31.

22. *Ibid.*, 30-1.

23. Burns, 11; Ameringer, 29.

CHAPTER II

FIGURES OF REPETITION

The figures of repetition, which are included in the classification of the "figurae verborum per adiectionem" by Quintilian,¹ differ from those of redundancy in that the repetition is of words that have already been used. The relative position of the repeated elements is the principle of classification of the device into the following subdivisions: anadiplosis, repetitive paronomasia, epanaphora, antistrophe, anastrophe, kuklos, climax, symploce, and epanodos.

1. ANADIPLOSIS

Anadiplosis is a figure which repeats the same word within the same clause either immediately or after an interval. The repetition must be intentional; otherwise the device is not an embellishment but a defect of style. The purpose of this figure is various. It may be used for emphasis, for excitation of pathos, or for ironical exaggeration. St. Jerome employs this device under a variety of forms: emphasis, exhortation, cautioning. At times, St. Jerome adds "inquam" or "quaeso" to strengthen the repetition.

Ep. 147.5.1: *nunc, nunc* profecto muti essetis ambo et vestra lingua torpesceret.

Ep. 84.11.4: sed concedamus ex superfluo, ut *Pamphili* sit, *Pamphili*, sed necdum martyr—ante enim scripsit, quam martyrium perpetraret—: . . .

Ep. 97.1.2: quem Demetrius Alexandri urbe pepulit, toto orbe fugat *Theophilus*, *Theophilus*, ad quem. . .

Ep. 82.3.1: *amari enim debet parens*, *amari parens* et episcopus, non timeri.

Ep. 60.2.3: *ille, ille* te vicit, ille iugulavit fugitivus propheta, qui reliquit domum suam, dimisit hereditatem suam, . . .

Ep. 58.2.3: *illa, illa* expetenda est civitas, non quae occidit prophetas et Christi sanguinem fudit, sed quam fluminis impetus laetificat, . . .

1. Quint., 9. 3.

- Ep. 117.3.1: *tu vero, filia*—iam enim desino ad matrem loqui, quam forsitan aetas et inbecillitas ac solitudo excusabilem faciunt—*tu, inquam, filia*, eius domum angustam iudicas, cuius non tibi fuit venter angustus?
- Ep. 58.11.2: *accingere*, quaeso te, *accingere*.
- Ep. 45.1.2: *veniet, veniet* illa dies, et mecum dolebis ardere non paucos.
- Ep. 51.6.3: *doleo* et *valde doleo* videns plurimos fratrum . . . deceptos et perversissima doctrina cibos factos esse diaboli;
- Ep. 118.5.3: *te ipsum* vult dominus hostiam vivam, placentem deo, *te, inquam*, non tua.
- Ep. 51.5.6: *ego, ego* vidi *aquas* Geon, *aquas*, quas his oculis carnis aspicerem.
- Ep. 58.11.1: ad te ipsum veniam . . . sodalem et *amicum meum, meum*, inquam, *amicum* ante quam notum, . . .
- Ep. 121.7.5: quando omnes peccaverunt, simul inutiles facti sunt, *non fuit*, qui faceret bonum, *non fuit* usque ad unum.
- Ep. 39.3.2: *illa, illa* cupido nos teneat:

Frequency of Anadiplosis

	Total
No. of columns	828
No. of examples	51

Among the fifty-one examples of anadiplosis noted in the *Letters* of St. Jerome, there are three that are remarkable: one in which the same word is repeated three times; one in which two instances of the device occur in the same clause; and one in which the repeated elements are arranged chiastically. St. Jerome manifests familiarity with the figure in the artistic employment of the type of the device in which more than one word is repeated. His restraint in the use of the device is not as marked as St. Hilary's. The total of thirty-eight examples occurring in 1,149 Migne columns of the works of St. Hilary stands out in striking contrast with the fifty-one examples noted in 828 Migne columns of the *Letters* of St. Jerome.² St. Jerome's greater frequency, however, is balanced by the use of a simple, yet pleasing variety of types of the figure of anadiplosis. The most common type of anadiplosis found in the *Letters* of St. Augustine is the repetition of three words.³ In the *Soliloquies and Dialogues* of St. Augustine, the device

2. Buttell, 38.

3. Parsons, 235.

occurs 295 times.⁴ In a total of 267 examples found in the *Sermons* of St. Augustine, ninety-one are of the type in which there is a repetition of more than one word; there are twenty-two examples of the figure in which three words are repeated; seven instances in which four words are repeated.⁵ No such forms occur in the *Letters* of St. Jerome. St. Jerome is never as elaborate as St. Augustine in using that form of anadiplosis in which a number of words is repeated.

The Greek Fathers, whose works have been studied from the standpoint of style, show remarkable restraint in frequency and simplicity in the quality of anadiplosis. St. Basil employs the figure once in his *Sermons*;⁶ St. Chrysostom nineteen times in his *Homilies*.⁷ These totals stand out in striking contrast when compared with those found in the *Letters* of St. Jerome.

2. REPETITIVE PARONOMASIA

Repetitive paronomasia is a figure wherein the position of the repeated word or group of words is not as definitely fixed as in the other figures of repetition. The attention of the writer is centered more on the phonetic than on the repetitional value.

- Ep. 53.1.4: . . . Hiarcam in throno sedentem aureo et de Tantali fonte potantem inter paucos discipulos *de* natura, *de* moribus, ac *de* siderum cursu audiret docentem;
- Ep. 49.11.1: multa sunt, quae per omnem librum cauto moderamine *de* virginitate, *de* viduis, *de* nuptiis diximus.
- Ep. 54.6.2: imitare potius—crebro enim id ipsum repetam—sanctam matrem tuam, cuius ego quotiens recordor, venit in mentem ardor eius *in* Christum, pallor ex ieiuniis, elemosyna *in* pauperes, obsequium *in* servos dei, humilitas et cordis et vestium atque *in* cunctis sermo moderatus.
- Ep. 78.26.3: quod vel *ad* praepositos ecclesiarum vel *ad* custodiam refer animae tuae, *ad* quam diabolus per diversa vitiorum foramina ingredi nititur.
- Ep. 39.2.6: *bonus* est deus et omnia, quae *bona* fecit, *bona* sint necesse est.

4. Bogan, 112.

5. Barry, 37.

6. Campbell, 32.

7. Burns, 12.

- Ep. 130.12.3: et tamen velle et nolle *nostrum est*; ipsum quoque, quod *nostrum est*, sine dei miseratione non *nostrum est*.
- Ep. 130.14.6: ex eo tempore, quo virginitati perpetuae consecrata es, *tua* non *tua* sunt, immo vere *tua*, quia Christi esse coeperunt, quae avia vivente vel matre ipsarum arbitrio dispensanda sunt.
- Ep. 21.6.1: dedit liberum arbitrium, dedit mentis propriae voluntatem, ut viveret unusquisque non *ex* imperio dei, sed *ex* obsequio suo, id est non *ex* necessitate, sed *ex* voluntate, . . .
- Ep. 40.2.2: placet mihi *de* larvis, *de* noctua, *de* bubone, *de* Niliacis ridere portentis;
- Ep. 53.8.1: . . . manifestissima est Genesis, in qua *de* creatura mundi, *de* exordio generis humani, *de* divisione terrae, *de* confusione linguarum et *de* gente (*pergente*) usque ad Aegyptum scribitur Hebraeorum. patet Exodus *cum* decem plagis, *cum* decalogo, *cum* mysticis divinisque praeceptis.
- Ep. 53.4.3: dei *sapientia* Christus est; Christus enim dei virtus et dei *sapientia*. haec *sapientia* in mysterio abscondita est, . . .
- Ep. 49.13.5: legite epistulas eius et maxime *ad* Romanos, *ad* Galatas, *ad* Ephesios, in quibus totus in certamine positus est, . . .
- Ep. 49.21.1: Christus *virgo*, *mater* virginis nostri *virgo* perpetua, *mater* et *virgo*.
- Ep. 122.3.14: quodsi quidem *iusti* appellantur in scripturis et non solum *iusti* sed *iusti* in conspectu dei, iuxta illam iustitiam appellantur *iusti*, iuxta quam supra dictum est: *sepius cadet iustus et resurget* et iuxta quod *iniquitas iniqui non nocebit ei, in quacumque die conversus fuerit*.
- Ep. 133.11.1: illud quoque argumentum vestrum ferre quis possit? dicitis his verbis: aliud est *esse*, aliud *esse* posse! *esse* non est in nostra positum potestate, *esse* autem posse generaliter dici, quod, licet alius non fuerit, tamen possit *esse*, qui *esse* voluerit.
- Ep. 65.16.4: quia vero interdum, qui *reges et domini* sunt, *sunt* quidem potestate *reges et domini*, . . .

Frequency of Repetitive Paronomasia

	Total
No. of columns	828
No. of examples	942

The figure of repetitive paronomasia occurring 942 times ranks highest, from the viewpoint of frequency, of all the figures of repetition found in the *Letters* of St. Jerome. By its frequency it constitutes a marked characteristic of his style. In the works of St. Hilary, repet-

occurs 295 times.⁴ In a total of 267 examples found in the *Sermons* of St. Augustine, ninety-one are of the type in which there is a repetition of more than one word; there are twenty-two examples of the figure in which three words are repeated; seven instances in which four words are repeated.⁵ No such forms occur in the *Letters* of St. Jerome. St. Jerome is never as elaborate as St. Augustine in using that form of anadiplosis in which a number of words is repeated.

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4. Bogan, 112.

5. Barry, 37.

6. Campbell, 32.

7. Burns, 12.

- Ep. 60.19.1: *sentisne, obsecro te, quando infans, quando puer, quando iuuenis, quando robustae aetatis, quando senex factus sis?*
- Ep. 60.12.2: *erat ergo sollicitus, si niteret altare, si parietes absque fuligine, si pavimenta tersa, si ianitor creber in porta, vela semper in ostiis, si sacrarium mundum, si vasa lucentia;*
- Ep. 49.9.1: *aliud est non damnare, aliud praedicare; aliud est veniam concedere, aliud laudare virtutem.*
- Ep. 84.9.4: *amo carnem castam, virginem, ieiunantem; amo carnis non opera, sed substantiam; amo carnem, quae iudicandam esse se novit; amo illam, quae pro Christo in martyrio caeditur, laniatur, exuritur.*
- Ep. 118.6.3: *difficile, immo impossibile, ut et praesentibus quis et futuris fruatur bonis, ut et hic ventrem et ibi mentem impleat, ut de deliciis transeat ad delicias, ut in utroque saeculo primus sit, ut et in terra et in caelo appareat gloriosus.*
- Ep. 107.11.1: *non habeat conloquia saecularium, non malarum virginum contubernia, non intersit nuptiis servulorum nec familiae perstreptentis lusibus misceatur.*
- Ep. 77.11.3: *non sic Furius de Gallis, non Papirius de Samnitibus, non Scipio de Numantia, non Pompeius de Ponti gentibus triumphavit.*
- Ep. 22.31.3: *si ad senectam venero, si aegrotare coepero, quis mei miserebitur?*
- Ep. 71.2.3: *relinquit Chaldaem, relinquit Mesopotamiam;*

Division two

- Ep. 148.15.1: *ad omnem igitur actum, ad omne verbum, ad omnem etiam cogitatum haec sententia retractetur, quae tibi quasi speculum quoddam paratum et ad manum semper positum qualitatem tuae voluntatis ostendat atque etiam vel de iniusto opere coarguat vel de iusto laetificet.*
- Ep. 107.3.2: *sic natus Samuel, sic ortus est Samson, sic Johannes propheta ad introitum Mariae exultavit et lusit.*
- Ep. 127.7.2: *quid in illa virtutum, quid ingenii, quid sanctitatis, quid puritatis invenerim, vereor dicere. . . .*
- Ep. 127.13.3: *cumque et illam et te ad beati apostoli Pauli basilicam barbari deduxissent, ut vel salutem vobis ostenderent vel sepulchrum, in tantam laetitiam dicitur erupisse, ut gratias ageret deo, quod te sibi integram reservasset, quod pauperem illam non fecisset captivitas, sed invenisset, quod egeret cotidiano cibo, quod saturata Christo non sentiret esuriem, quod et voce et opere loqueretur. . . .*
- Ep. 148.4.2: *hoc enim tota nobiscum lege agitur, hoc prophetae, hoc apostoli docent, hoc a nobis et vox Christi et sanguis efflagitat, . . .*

- Ep. 112.15.2: *ut probes verum esse, quod adseris, suscipe aliquem Judaeorum, qui factus Christianus natum sibi filium circumcidat, qui observet sabbata, qui abstineat a cibis, . . . qui quarta decima die mensis primi agnum mactet ad vesperam, et, . . . velis nolis tuam sententiam reprobabis et tunc discas opere difficilius esse confirmare sua quam aliena reprehendere.*
- Ep. 78.7.2: *post praedicationem evangelii, post tabernacula transmigrationum, post adsumptam fortitudinem, post confessionis nobilitatem pericula rursus occurrunt.*
- Ep. 79.9.1: *non ambulet iuxta te calamistratus procurator, non histrio fractus in feminam, non cantoris diaboli venenata dulcedo, non iuvenis vulsus et nitidus.*
- Ep. 52.5.2: *verbi grati, si aurum, si argentum, si possessiones, si varium suppellectilem, cum his partibus dominus pars eius fieri non dignatur.*
- Ep. 16.2.3: *ita, qui apostolos honore sequeris, sequaris et merito, ita in solio cum duodecim iudicaturis sedeas, ita te alius senem cum Petro cingat, ita municipatum caeli cum Paulo consequaris, ut mihi litteris tuis, apud quem in Syria debeam communicare, significes.*
- Ep. 118.4.4: *et hoc hortor, si vis esse perfectus, si apostolicae dignitatis, si sublata cruce Christum sequi, si adprehenso aratro non respicere post tergum, si in sublimissimo tecto positus pristina vestimenta contemnis et, ut evadas Aegyptiam dominam, saeculi pallium derelinquis.*
- Ep. 82.2.2: *volumus et nos pacem, et non solum volumus, sed rogamus, sed pacem Christi, pacem veram, pacem sine inimiciis, pacem in qua non sit bellum involutum, pacem, quae non adversarios subicit, sed ut amicos iungit.*
- Ep. 14.11.2: *hic est ille operarii et quaestuariae filius, hic, qui matris gestatus sinu hominem deus fugit in Aegyptum, hic vestitus cocino, hic sentibus coronatus, hic magus daemonium habens et Samarites.*
- Ep. 108.6.2: *non domus, non liberorum, non familiae, non possessionum, non alicuius rei, quae ad saeculum pertinet, memor sola—si dici potest—et incommitata ad heremum Antoniorum atque Paulorum pergere gestiebat.*
- Ep. 59.5.4: *cum Thoma in India, cum Petro Romae, cum Paulo in Illyrico, cum Tito in Creta, cum Andrea in Achaia, cum singulis apostolis et apostolicis viris in singulis cunctisque regionibus.*
- Ep. 76.3.2: *sanctam filiam meam Theodoram, sororem beatae memoriae Lucini, per se commendatam meo sermone commendo, ut in coepto itinere non lassetur, ut ad terram sanctam multo per heremum labore perveniat, ut non putet perfectam esse virtutem exisse*

de Aegypto, sed per innumerabiles insidias ad montem Nabo et ad Jordanem fluvium perveniri, *ut* accipiat secundam in Galgala circumcisionem, *ut* illi Hiericho corruat sacerdotalium tubarum subversa clangoribus, *ut* iuguletur Adonibezec, *ut* Gai et Asor pulcherrimae quondam corruant civitates.

- Ep. 55.3.5: dominus atque salvator nunc omnia non est in omnibus, sed pars *in* singulis—verbi gratia *in* Salomone sapientia, *in* David bonitas, *in* Job patientia, *in* Danihelo cognitio futurorum, *in* Petro fides, *in* Finees et Paulo zelus, *in* Johanne virginitas, *in* ceteris cetera—, . . .
- Ep. 78.43.3: primum *quid* per singulos dies, dein *quid* sabbato, *quid* in calendis, *quid* in pascha, *quid* in pentecoste, *quid* in neomenia mensis septimi, *quid* in ieiunio, eiusdem mensis dei decimo, *quid* in scenopegia, quando figuntur tabernacula, quinto decimo die supra dicti mensis.
- Ep. 21.11.1: deserto nutricao, qui ad primam vocem bona ei fuerat cuncta largitus, iunxit se principi mundi huius, id est diabolo, rectori tenebrarum istarum, quem *nunc* inimicum hominem, *nunc* iudicem iniquitatis, *nunc* draconem, *nunc* satan, *nunc* malleum, *nunc* perdicem, *nunc* Belial, *nunc* rugientem leonem, *nunc* Leviathan, *nunc* tenninim et multis aliis vocabulis scriptura cognominat.
- Ep. 149.6.2: *per* vitulum enim labor noster, *per* ovem innocentia, *per* hircum mortificatio fornicariae voluptatis, *per* capram, quae in sublimi pastu pascitur, vita theorica, *per* arietem vis praedicationis, quae agnos bono pastori generat, *per* turturem castitas solitariae mentis nemini praeter Christum iunctae, *per* columbam perspicacia intuitus sacramentorum, *per* panem soliditas praeceptorum, *per* similam sinceritas vitae, *per* vinum et sal veritas praedicationis, *per* oleum fomenta karitatis intelliguntur.

Division three

- Ep. 130.18.3: *illa* sit tibi pulchra, *illa* amabilis, *illa* habenda inter socias, *quae* nescit esse se pulchram, *quae* neglegit formae bonum et procedens ad publicum non pectus et colla denudat. . . .
- Ep. 108.25.2: aut *alius* fui, *cum* decem annorum essem, *alius*, *cum* triginta, *alius*, *cum* quinquaginta, *alius*, quia iam toto cano capite sum?
- Ep. 66.12.3: *si* offeramus Christo opes cum anima nostra, libenter suscipit; *si* autem, *quae* foris sunt, deo, *quae* intus, diabolo demus, non est aequa partitio et dicitur nobis: . . .
- Ep. 64.3.2: *quamvis* ille sit dives, *quamvis* potens et multitudinem offerat victimarum, si mortuus est, *non* tangitur a pontifice, *non* videtur.

- Ep. 21.13.6: *si quid* in eis utile repperimus, ad nostrum dogma convertimus, *si quid* veri superfluum, *de* idolis, *de* amore, *de* cura saecularium rerum, haec radimus, his calvitium indicimus, haec in unguium morem ferro acutissimo desecamus.
- Ep. 84.4.5: *sic* verba temperant, *sic* ordinem vertunt et ambigua quaeque concinnant, *ut* et nostram et adversariorum confessionem teneant, *ut aliter* hereticus, *aliter* audiat catholicus.
- Ep. 21.34.6: *mecum es* lege, qua stringeris; *mecum es*, dum mihi et in captivitatibus erudiris; *mecum es*, non quia mea praecepta compleveris, sed quod te in longam regionem abire non passus sim; *mecum es* ad extremum secundum illud, quod locutus sum ad David: . . .
- Ep. 17.3.1: haec, venerabilis et sancte pater, *cum quali* gemitu, *cum quali* dolore conscripserim, testis est Jesus.
- Ep. 66.8.2: si ergo vis esse perfectus et desideras *esse*, quod prophetae, *esse*, quod apostoli, *esse*, quod Christus est, vende non partem substantiae . . . sed universa, quae possides.

Frequency of Epanaphora

No. of columns	828
No. of examples	
2 fold	654
3 "	138
4 "	38
5 "	14
6 "	5
7 "	1
8 "	2
10 "	1
11 "	1

Epanaphora, occurring approximately once in every column, is a favorite device of St. Jerome. The frequency of the device in the *Letters* of St. Jerome corresponds exactly to that noted in the works of St. Hilary. St. Hilary is, however, more elaborate than is St. Jerome. In the *Letters* of St. Jerome, the greatest number of times that a word is repeated is eleven; in the works of St. Hilary, it is sixteen.¹¹ Epanaphoric repetition in the *Letters* of St. Jerome has its purpose. It is an excellent means not only for emphasizing point by point a certain proposition but also for driving home the conclusion of the proposition by

11. Buttell, 45.

its cumulative effect. The figure is often coupled effectively in the *Letters* with homoioteleuton and parison.

St. Augustine manifests a fondness for the use of epanaphora in his *Letters*. The fondness is expressed not in frequency — 271 examples in 2,005 pages of the Vienna Corpus text — but in quality.¹² St. Augustine reveals a striking preference for that type of the figure in which a group of words is repeated more than three times. In his *Soliloquies and Dialogues*, St. Augustine approaches closer to the simplicity of form that is characteristic of the examples found in the *Letters* of St. Jerome. In the *Letters* of St. Jerome, seventy-six percent of all the examples of epanaphora are of the simple two-fold type. In the *Soliloquies and Dialogues* of St. Augustine, the percentage for the same type is seventy-five. In the *Letters* of St. Jerome, there are a few examples of the elaborate type of epanaphora, one seven-fold, two eight-fold, one ten-fold, and one eleven-fold. None of these, however, transgress the bounds of good taste. As in the *Letters* of St. Jerome, so in the *Soliloquies and Dialogues* of St. Augustine, there are a few instances of elaborate forms of epanaphora. In one example found in the *Soliloquies and Dialogues*, the repetition of the word *deus* forty-one times in a prayer shows the dignity of the prayer and its intense emotion.¹³ In his *Sermons*, St. Augustine employs epanaphora with a frequency that corresponds to that discovered for the *Letters* of St. Jerome. There is, however, one important difference in the quality of the figure as found in the *Letters* of St. Jerome and in the *Sermons* of St. Augustine. St. Jerome prefers in his *Letters* the simple form of epanaphora, only occasionally employing the elaborate forms of the device such as the alternating epanaphora. St. Augustine, prefers, on the other hand, in his *Sermons*, the elaborate forms. He is almost too rhetorical at times in the use of the short, equi-syllabled rhyming clauses and of the alternating epanaphora.¹⁴ St. Jerome is never as rhetorical and artificial as St. Augustine is. Even in the elaborate example in which St. Jerome repeats the adverb *nunc* ten times in describing the various names under which Satan is designated in Sacred Scripture, he does not approach the elaboration that is characteristic of the examples found

12. Parsons, 232.

13. Bogan, 116-7.

14. Barry, 43.

in the *Sermons* of St. Augustine. There are over 300 instances of epanaphora noted in the *Letters* of St. Ambrose, the repetition of words or groups of words ranging from one to eleven, the normal number of repetitions being two, three, and four.¹⁵

The Fathers of the East, with whom it has been possible to compare St. Jerome, use the figure of epanaphora with comparative frequency. St. Basil employs the device 565 times in his *Sermons*, or with a frequency corresponding to that noted in the *Letters* of St. Jerome, one to every column.¹⁶ St. Chrysostom is more generous in the frequency and more elaborate in the quality of epanaphora than is either St. Basil or St. Jerome. In his *Homilies*, epanaphora occurs twice as often as in the *Letters* of St. Jerome. More than fifty percent of the examples are of the more elaborate type. Some of the instances are very artistically developed.¹⁷

4. ANTISTROPHE

Antistrophe is the opposite of the figure of epanaphora in that the repetition occurs at the end and not at the beginning of successive clauses. The figure is very effective when used with moderation. If employed with excessive frequency it tends to become highly artificial, and the result is a succession of musical and rhythmical cadences, a feature of style that is associated with the show-orators of the Second Sophistic.

Ep. 82.11.4: qui enim eos *recipit*, non tam illos *recipit*, quam eum, cuius episcopi sunt.

Ep. 82.8.3: vel si hoc in episcopis *licet*, in presbyteris non *licet*, ne per antiphrasim a suo nomine discrepare videantur, . . .

Ep. 78.36.4: Aaron *plangitur*, Jesus non *plangitur*.

Ep. 52.16.2: amico quippiam rapere furtum *est*, ecclesiam fraudare sacrilegium *est*.

Ep. 50.4.2: nolo mihi ille vel ille respondeat, quorum me auctoritas opprimere *potest*, docere non *potest*.

Ep. 49.15.6: quod in ecclesia non *licet*, nec domi *licet*.

Ep. 49.20.3: prima est virginitas a *nativitate*, secunda virginitas a secunda *nativitate*.

15. Adams, 119.

16. Campbell, 34.

17. Burns, 16.

- Ep. 60.10.4: vidimus Timotheum nostri temporis et canos in Sapientia electumque a Moysi *presbyterum*, quem ipse sciret esse *presbyterum*.
 Ep. 59.5.3: et tamen, qui ubique *erat*, etiam in filio hominis totus *erat*;
 Ep. 65.16.4: ipse est rex *tuus*, et dominus *tuus*.
 Ep. 65.13.5: bis nominans *deum*, qui supra dictum unxerit *deum*.
 Ep. 64.4.2: qui numquam *moritur* aut qui pro nobis *moritur* et qui ideo vivens mortuus est, ut nos mortuos vivificaret.
 Ep. 128.3.3: quod *loquimur*, non in universum *loquimur*, sed in parte tractamus,
 Ep. 146.2.3: qui *provehitur*, de minori ad maius *provehitur*.
 Ep. 153.1.5: propria manu quod *scribo*, beatitudini tuae *scribo*.
 Ep. 120.9.18: si autem pater *consolator*, et filius *consolator* et spiritus sanctus *consolator*;
 Ep. 145.1.2: qui igitur servit officio coniugali, *vinctus est*; qui *vinctus est*, servus *est*; qui autem solutus *est*, liber *est*.

Frequency of Antistrophe

	Total
No. of columns	828
No. of examples	53

Compared with the other Latin and Greek Fathers whose works have been studied from the standpoint of style, St. Jerome, employing antistrophe fifty-three times in his *Letters*, is most sparing in the use of the perfect as well as the imperfect types of the device. The frequency of the figure in the *Letters* of St. Jerome when compared with the frequency in the works of St. Hilary is 1:2. A glance at the examples that I have found in the *Letters* of St. Jerome will reveal his preference for the simple antistrophic repetitions. The ordinary, two-fold sequent type embraces all save two of the examples. In the *Letters* of St. Jerome, I have found only one instance of the five-fold repetition. This example does not strike the reader as being elaborate because of the fact that the repeated element is the simple verb form *est*. In his *Letters*, St. Augustine uses the figure of antistrophe, or conversio, as Parsons calls it, sparingly. Elaboration of the figure is so rare that the two examples of alternate repetitions observed in the *Letters* are considered a sort of curiosity.¹⁸ As in the *Letters* of St. Jerome, so also in the *Letters* of St. Augustine, the two-fold repetition is, with very few exceptions, the normal usage. In the *Soliloquies and Dialogues* of St.

18. Parsons, 233.

Augustine, the employment of the device 116 times is not excessive.¹⁹ The rhetorical extremes to which the employment of antistrophe can be carried is exemplified in the *Sermons* of St. Augustine. By elaborating the examples which occur on the average of one to every Migne column, St. Augustine "overcharges his ideas with figurative finery" and clothes them with such brilliance that his passages take on a highly poetic coloring.²⁰ His use of the device is definitely lavish.

Antistrophe is employed very infrequently in the *Sermons* of St. Basil and in the *Homilies* of St. Chrysostom, occurring in these works, eleven times²¹ and eighty-four times,²² respectively.

5. ANASTROPHE

Anastrophe is a figure in which the last word or group of words of a preceding clause is repeated at the beginning of the succeeding clause. Imperfect instances of the device occur when the repeated element is inflected according to syntactical requirements. The imperfect type of the figure gives almost the same effect as the perfect type and in most instances is at least equally as emphatic.

- Ep. 120.1.5: unde et apostolus passivam in omnibus misericordiam probans infert: *maxime in domesticos fidei. domesticus fidei* est, qui eadem tibi religione coniungitur, quem a consortio fraternitatis peccata non separant.
- Ep. 69.2.7: si apostolus non catechumenos in clerum adlegit, sed *fideles, fidelis* autem est, qui episcopus ordinatur, vitia catechumeni non inputabuntur *fideli*.
- Ep. 120.11.12: Christi bonus odor, qui numquam mutari potest nec suam naturam amittere, credentibus vita est, incredulis *mors. mors* autem non ista communis, qua cum bestiis morimur. . . .
- Ep. 119.7.1: ex qua nonnulli adserunt multos vivos in corporibus reperiendos et, si non dormiant omnes, non *omnes esse morituros, si autem non moriantur omnes*, non omnes resurrecturos. resurgere enim proprie dicitur, qui prius moriendo cecidit.
- Ep. 84.4.1: . . . ut, qui neganti voci non *credunt, credant* saltem arguenti stilo.

19. Bogan, 119.

20. Barry, 49.

21. Campbell, 35.

22. Burns, 17.

- Ep. 82.2.3: sed ignoramus absque caritate *pacem, sine pace* communionem legimusque in evangelio:
- Ep. 78.26.3: si habueris pavorem, *sollicitus eris; si sollicitus fueris*, leo in caulas ovium tuarum introire non poterit.
- Ep. 128.3.6: sed de scripturis sanctis aliquid *interrogas: interroga* publice;
- Ep. 117.2.2: ad extremum hoc dico, quod, etiam si conscientia vulnus non *habeat, habet* tamen fama ignominiam.

Frequency of Anastrophe

	Total
No. of columns	828
No. of examples	29

St. Jerome has no special liking for anastrophe, using it twenty-nine times in his *Letters*. This device is admittedly rare and unusual and properly restricted to poets and orators. Most of the examples found in his *Letters* are of the imperfect type. In his works, St. Hilary employs the device on an average of one to every four columns.²³ The figure, called anadiplosis by Parsons, occurs only nine times in the *Letters* of St. Augustine;²⁴ twenty-nine times, in his *Soliloquies and Dialogues*.²⁵ In his *Sermons*, on the other hand, St. Augustine employs the figure of anastrophe with greater freedom. Four hundred and sixty-nine examples produce an average of one to every four and a half Migne columns.²⁶ Very often the sole purpose of the employment of the device in the *Sermons* of St. Augustine is to delight and to please by its chiasmic arrangement. St. Ambrose employs the figure of anastrophe infrequently, but effectively.²⁷

Campbell has found nine dubious examples of anastrophe in the *Sermons* of St. Basil.²⁸ St. Chrysostom, like St. Jerome, prefers the imperfect type of anastrophe. Of the thirty-one examples found in his *Homilies*, only five are of the perfect type.²⁹

23. Buttell, 52.

24. Parsons, 235.

25. Bogan, 120.

26. Barry, 56.

27. Adams, 119.

28. Campbell, 35.

29. Burns, 19.

6. KUKLOS

Kuklos is a form of repetition wherein the initial and concluding words of a sentence or of a period are the same. Such a figure must be used sparingly because it is of its nature obtrusively artificial.

Ep. 125.8.1: *Moyses, ut praeeset populo Judaeorum, quadraginta annis eruditur in heremo, pastor ovium hominum factus est pastor; . . .*

Ep. 78.7.3: *habebat fons aquam, et dulcedinem non habebat.*

Ep. 59.5.3: *erat igitur uno eodemque tempore et cum apostolis quadraginta diebus et cum angelis et in patre et in extremis finibus maris erat.*

Ep. 148.2.1: *petis namque et sollicito ac vigilanter petis, ut. . .*

Ep. 133.6.3: *peto, ut accipiam, et cum accepero, rursum peto.*

Frequency of Kuklos

	Total
No. of columns	828
No. of examples	10

The ten examples of kuklos found in his *Letters* indicate St. Jerome's lack of interest in the device. The figure is effective in achieving emphasis, and that St. Jerome realizes this aim is evident from a glance at the representative examples. St. Hilary employs the figure approximately four times as often as St. Jerome. In his *Letters*, St. Augustine employs kuklos only ten times.³⁰ The simple two-fold type of the device is used in the *Soliloquies and Dialogues* of St. Augustine and the fourteen instances, including both the perfect and imperfect types, indicate a restrained usage.³¹ On the other hand, the 354 examples in 2,136 columns constitute, from the viewpoint of frequency, a noticeable element of style in the *Sermons* of St. Augustine.³² Many of the examples, however, are monotonous, artificial, and far-fetched. Even the sublimest passages are at times included within the figure of kuklos. Adams points out fifteen examples of the device in the *Letters* of St. Ambrose.³³

The Greek Fathers with whom St. Jerome can be compared show the same marked moderation that St. Jerome does in the use of kuklos.

30. Parsons, 235.

31. Bogan, 122.

32. Barry, 59.

33. Adams, 120.

In St. Basil's *Sermons*, only one instance is noted;³⁴ in St. Chrysostom's *Homilies*, nineteen.³⁵

7. Climax

Climax, or gradatio,³⁶ is a figure in which the conclusion of each preceding clause forms the beginning of each succeeding clause through a series of several sequent clauses. Each succeeding clause rises above its predecessor in force. Quimilian advises a sparing use of the figure because it necessitates such an obvious use of it.³⁷

- Ep. 69.2.1: in vino luxuria, in luxuria voluntas, in voluntate impudicitia est.
- Ep. 138.3.2: primum necesse est, ut labia nostra *conspantur*; deinde, cum sacra fuerint, *tingetur* iniquitas et cum iniquitas fuerit *effugata*, proprietur hominum tua apud ipsum est proprietario.
- Ep. 79.7.4: temptatio *propositionem*, *propositio spes*, spes parit salutem.
- Ep. 79.3.1: post victoriam *remotatio*, post *remotionem relectio*.
- Ep. 49.14.5: lucerna *lampadis* comparatione pro nihilo est; *lampas stellae* conatione non lucet; *stellam lunae* conter, et ceca est; *lunam soli* iunge, non rutilat; *solem abisso* conter, et tenebrae sunt.
- Ep. 79.23.1: post opus *latens intrinamur*, post *trenos* in *ecclesiam* *introducimur*, post *habitationem ecclesiae* ad Christum montem *ascendimus*, . . .

Frequency of Climax

	Total
No. of columns	329
No. of examples	18

St. Jerome's employment of the figure of climax is skillful. He varies the climactic order in such a way that the conclusion of the pre-

³⁴ Campbell, 86.

³⁵ Burns, 19.

³⁶ Quint., 9, 3, 54-58.

³⁷ *Ibid.*, 9, 3, 54.

ceding clause is expressed now by a clause, now by a variation of the idea. The occurrence of the eighteen examples of climax in the *Letters* of St. Jerome is sufficiently infrequent to be unobtrusive. The average that this frequency yields is approximately the same as that discovered for the works of St. Hilary. St. Hilary, like St. Jerome, employs the device in complete accord with the canons of good taste. Parsons considers the employment of the twenty-one examples of climax in the *Letters* of St. Augustine very moderate.³⁸ St. Jerome uses climax less frequently than St. Augustine in his *Soliloquies and Dialogues* and in his *Sermons*, the ratio of St. Jerome's frequency compared to St. Augustine's in these works being 1:6 and 1:2, respectively.

St. Basil, who is sparing in the use of the figures of repetition, employs climax only eight times in his *Sermons*.³⁹ In the *Homilies* of St. Chrysostom, nine examples are present.⁴⁰ Among the dozen examples of climax found in the *Panegyric Sermons* of St. Chrysostom, there is one highly artistic instance of a six-fold climactic repetition.⁴¹

8. SYMPLOCE

Symploce, which repeats the initial and final elements, consists of a combination of the figures of epanaphora and antistrophe. Of all the figures of repetition this device is most artificial and mostly likely to become monotonous. Hence its use must be moderate.

Ep. 18A.3.2: *quando eum mente protracte regnare thronis, dominationibus, angelis, ceterisque virtutibus, video excelsum thronum eius; quando autem considero quomodo genus dispenset humanum et pro nostro salute saepe descendere dicatur ad terras, video humilem et terrae proximum thronum eius.*

Ep. 78.43.5: *... sex aliae civitates, tres intra Jordanen et tres trans Jordanen, ut sint simul quadraginta octo; ...*

The uncertainty of the two instances of symploce that I have noted stamps the figure as an unimportant element in the style of the *Letters* of St. Jerome. Buttell cites seven examples of the device in the works

38. Parsons, 242.

39. Campbell, 36.

40. Burns, 20.

41. Ameringer, 32.

of St. Hilary.⁴² Symploce, or complexio, as Parsons calls it, occurs twenty-two times in the *Letters* of St. Augustine.⁴³ In his *Sermons*, on the other hand, St. Augustine employs the device 289 times.⁴⁴

All of the eight examples of symploce found in the *Homilies* of St. Chrysostom represent the ordinary two-fold type of repetition.⁴⁵

9. EPANODOS

The figure of epanodos consists in the double repetition of the same words or group of words. The several terms are stated first without comment and are then repeated separately, each repetition being explained in such a manner as to draw a distinction between the several terms.⁴⁶ Such a repetition is suitable for minuteness of analysis and distinction of terms. The forms of the repeated words may undergo change due to grammatical requirements.

Ep. 64.7.2: pontifex iste, quem Mosaicus sermo describit, *viduam, eiectam et meretricem* non ducet uxorem—*vidua* est, cuius maritus est mortuus; *eiecta*, quae marito vivente proicitur; *meretrix*, quae multorum libidini patet—, . . .

Ep. 65.20.5: ego puto de istis virginibus, quae secuntur ecclesiam et in primo ponuntur gradu, et te esse et omnes, qui in virginitate corporis et animae perseverant, proximas autem et amicas viduas esse et in matrimonio continentes, quae omnes cum laetitia et exultatione ducuntur *in templum* et *in thalamum regis*: *in templum* quasi sacerdotes dei, *in thalamum* quasi sponsae regis et sponsi.

Ep. 49.21.1: de quo fonte manat fluvijs ille iuxta Amos, qui inrigat torrentem vel *funium* vel *spinarum*: *funium* peccatorum, quibus ante alligabamur; *spinarum*, quae suffocabant sementem patris familiae.

Ep. 50.1.1: litterae tuae et *amorem* sonant pariter et *querellam*: *amorem* tuum, quo sedulo monens etiam, quae tuta in nobis sunt, pertimescis; *querellam* eorum, qui non amant et quaerentes occasionem in peccatis garriunt adversus fratrem suum et contra filium matris suae ponunt scandalum.

Ep. 53.9.5: Jacobus, Petrus, Johannes, Judas septem epistulas ediderunt tam mysticas quam succinctas et *breves* pariter et *longas*: *breves* in

42. Buttell, 57.

43. Parsons, 234.

44. Barry, 52.

45. Burns, 18.

46. Cf. Buttell, 57.

verbis, *longas* in sententiis, ut rarus non in earum lectione caecutiat.

- Ep. 120.5.2: *error* mulieris *cum pietate* sociatus est; *pietas* in eo erat, quod desiderabat eum, cuius noverat maiestatem, *error* in illo, quod dicebat: *tulerunt dominum de monumento et nescimus, ubi posuerunt eum.*
- Ep. 120.12.8: *triplex* in corde nostro *descriptio et regula* scripturarum est: *prima*, ut intellegamus eas *iuxta historiam*, *secunda iuxta tropologiam*, *tertia iuxta intelligentiam* spiritalem. *in historia* eorum, quae scripta sunt, ordo servatur; *in tropologia* de littera ad maiora consurgimus et, quicquid in priori populo carnaliter factum est, *iuxta moralem* interpretamur locum et ad animae nostrae emolumenta convertimus; *in spiritali theoria* ad sublimiora transimus, terrena dimittimus, de futurorum beatitudine et caelestibus disputamus, ut praesentis vitae meditatio umbra sit futurae beatitudinis.
- Ep. 36.1.5: . . . problematibus, quae epistolae tuae subieceras, quid mihi videretur, adnexui veniam postulans et *festinationis pariter et morarum: festinationis*, quia ad unam lucubrationunculam dictare volui rem dierum; *tarditatis*, quia alio opere detentus non statim ad interrogata rescripsi.
- Ep. 122.1.4: unde et Hiezechiel librum devorat scriptum intus et foris *carmine et planctu* et *vae: carmine* super laude iustorum, *planctu* super paenitentibus, *vae* super his, de quibus scriptum est: *cum venerit impius in profundum malorum, contemnit.*

Frequency of Epanodos

	Total
No. of columns	828
No. of examples	24

The total number of twenty-four instances in the *Letters* of St. Jerome, occurring on an average of slightly more than once to every thirty-four columns, constitutes a very moderate distribution of the figure of epanodos. The device is very effective in clarifying points at issue by mentioning the terms first and then repeating them later with explanation. The twenty examples of the device found in the works of St. Hilary occur on the average of once to every fifty-seven columns.⁴⁷ St. Jerome seems to manifest more ability than St. Hilary does in the elaboration of the device.

47. Buttell, 58.

SUMMARY OF THE FIGURES OF REPETITION

The two least artificial figures of repetitive paronomasia and epanaphora are marked characteristics of the style of the *Letters* of St. Jerome, ranking first and second, respectively, from the viewpoint of frequency. Comparison of the averages for the occurrence of the figures of repetition in the works of some of the other Church Fathers yields some interesting facts. In the *Letters* of St. Jerome, a figure of repetition occurs on the average of more than two to every column; in the works of St. Hilary, less than two to every column; in the *Sermons* of St. Augustine, three to every column, in spite of the fact that the figures of repetitive paronomasia and epanodos have not been formally noted; in the *Sermons* of St. Basil, one to every twenty-nine lines. The average in the *Sermons* of St. Basil is comparatively low because of an almost negligible use of the figures of repetition, with the exception of epanaphora and paronomasia. The total number of examples found in the *Letters* of St. Jerome for the four very artificial figures of antistrophe, anastrophe, kuklos, and climax is 110. In the *Sermons* of St. Augustine, on the other hand, the total number for these same four figures is 3,772, or more than half of the entire number of instances for the figures of repetition noted in the *Sermons* of St. Augustine. St. Augustine reveals in his *Sermons* his leanings towards Asiatic exuberance.

CHAPTER III

FIGURES OF SOUND

As in the figures of repetition, so in the figures of sound, repetition plays an important rôle. In the first group of figures, the repetition is of an exact word or words; in the second, the repetition is of words that only approximate one another in sound. The figures of sound aim to attract the ear of the audience and to excite the attention through verbal resemblance, equality, or contrast. It is at times difficult to distinguish deliberate examples of the figures of sound from the accidental and the unavoidable, since in Latin inflection plays an important rôle in producing phonetically similar words.

1. PARONOMASIA

Paronomasia, or a legitimized pun, consists in the occurrence of words of the same root which are similar in sound, but dissimilar in sense. The position of the words is unimportant. The examples of paronomasia found in the *Letters* of St. Jerome are restricted to the following three types: Type one comprises examples that differ as to their prefixes; type two, examples resulting from the inflection of the verb; type three, instances that are formed by changes resulting from the comparison of adjectives or adverbs.

Type one

- Ep. 78.19.2: nunc nos *crescere*, nunc *decrescere*. . . .
Ep. 60.11.2: vel *placere* vel *displicere*. . . .
Ep. 81.1.2: *remordere* potius quam *mordere*?
Ep. 48.1.1: non tam *rescribere* quam *scribere*,
Ep. 69.2.4: et in memet *reversus* *converti* in *adversarium* propositionis stropham.
Ep. 66.2.2: *inpari* cursu, *pari* animo ad palmam tenditur.
Ep. 42.2.2: si autem Christum *negando* *negavit* et spiritum, edisserat hereticus, quomodo non peccet in spiritum, qui filium hominis denegarit.
Ep. 84.12.2: non est *vertentis*, sed *evertentis*,

- Ep. 75.2.4: ... heresis, quae ideo *incerta* et magna promittit, ut, quae *certa* et moderata sunt, auferat.
 Ep. 22.3.3: et *venerit* princeps mundi istius et *invenerit* in ea nihil,

Type two

- Ep. 84.8.1: vult aliquis *laudare* Originem? *laudet*, ut *laudo*:
 Ep. 82.3.4: et si ille cupit *perire*, ne *perditi* pereant,
 Ep. 15.4.2: cetera, quae creata *sunt*, etiamsi videntur *esse*, non sunt, quia aliquando non *fuere* et potest rursus non *esse*, quod non *fuit*.
 Ep. 34.3.1: cum aliud sit *excutientium*, aliud *excussorum*, quia *excutientes* sint, qui *excutiant*, *excussi* vero ab aliis *excutiantur*, et incongruum *esse excussos* apostolos accipi, qui magis *excutientes* debuerint appellari.
 Ep. 22.37.3: nec, si biduo *ieiunaveris*, putes te a non *ieiunante* esse meliorem. tu *ieiunas* et irasceris,
 Ep. 148.12.2: si periculosum est *imitari* illos, de quibus dubitas an *imitandi* sint, hunc certe *imitari* tutissimum est atque eius vestigia insequi, qui dixit: *ego sum vita*.... numquam enim errat *imitatio*, quae sequitur veritatem.
 Ep. 112.16.1: si enim salutem non adferunt, cur *observantur*? si autem *observanda* sunt, utique salutem adferunt, maxime quae *servata* martyres faciunt; non enim *observarentur*, nisi adferrent salutem.
 Ep. 53.4.3: ... qui, in mysterio absconditus, praedestinatus est ante saecula, praedestinatus autem et praefiguratus in lege et prophetis. unde et prophetae appellabantur *videntes*, quia videbant eum, quem ceteri non *videbant*.

Type three

- Ep. 118.3.1: *dives* quondam dominus et *ditior* pater subito orbus et nudus est.
 Ep. 82.9.2: si *superbum* est respondisse, multum sit *superbius* accusasse.
 Ep. 66.4.3: tunc rari *sapientes*, *potentes*, *nobiles* Christiani, nunc multi monachi *sapientes*, *potentes*, *nobiles*. quibus cunctis Pammachius meus *sapientior*, *potentior*, *nobilior*:
 Ep. 106.2.1: quaeritis a me rem *magnis* operis et *maioris* invidiae,
 Ep. 108.2.2: omnes suos *pauperes* *pauperior* ipsa dimisit.
 Ep. 82.3.4: ... nimietate *duritiae* etiam lenissimos *duros* esse conpellant!

Frequency of Paronomasia

	Total
No. of columns	828
No. of examples	627

Paronomasia, a figure prominent among the Greeks and Romans of classical times and characteristic of the style of the Christian Fathers, is used moderately by St. Jerome in his *Letters*. I have adopted to some extent the classification of the types of paronomasia made by Buttell. In the *Letters* of St. Jerome the various types of the device occur 627 times or on an average of less than one to every column. The 1,643 examples occurring in the works of St. Hilary give an average of more than one, but less than two to a column.¹ In form and types of the figure, St. Hilary and St. Jerome are uniform. The accumulation of many phonetically related words is avoided by both. The employment of paronomasia, or annominatio, as Parsons calls it, is classified as a defect of style in the *Letters* of St. Augustine because of an excessive and inappropriate frequency.² It is not the frequency but the quality of the examples that distinguishes St. Jerome's use of paronomasia in his *Letters* from St. Augustine's in his *Sermons*. The 1,956 examples found in the *Sermons* of St. Augustine yield an average corresponding approximately to that discovered for the *Letters* of St. Jerome. The elaboration, however, of the device in the *Sermons* of St. Augustine is branded as being a "mere jingling of words," and a "striving after verbal sound and contrast."³ St. Ambrose employs his 260 examples of paronomasia to secure greater rhetorical effect.⁴

The eighty-nine examples of the device found in the *Sermons* of St. Basil indicate that the figure is not a marked feature of his style.⁵ St. Chrysostom, like St. Jerome, employs frequently, among the 485 examples of paronomasia noted in his *Homilies*, that type which is produced by a change of voice, mood, or tense in verbs.⁶

2. CACOPHONY

The figure of cacophony consists in a conscious juxtaposition of two words in which the last syllable of the immediately preceding is identical with the first syllable of the immediately succeeding. A rare

1. Buttell, 65.

2. Parsons, 245.

3. Barry, 70.

4. Adams, 120.

5. Campbell, 40.

6. Burns, 24.

form of the device is the juxtaposition of two words in which the last two syllables are identical. The following are representative examples of cacophony found in the *Letters* of St. Jerome: Group one consists of examples in which the juxtaposed syllables consist of two letters; group two, of examples in which the juxtaposed syllables contain three letters; group three, of the imperfect examples in which the juxtaposed syllables are identical save for the first letter. The examples that I have listed in the last group may not be deliberate on the part of St. Jerome. Their effect, nevertheless, is just as impressive as that of the examples of group one.

Group one

- Ep. 88.1.2: ut et hic et procul simplices ab errore revocemus. . . .
 Ep. 18A.6.3: et omni peccatorum sorde detera. . . .
 Ep. 18A.12.4: . . . ut ipsi simus iusti,
 Ep. 37.4.1: . . . non omnes eodem vesci cibo.
 Ep. 128.2.1: sinere re vera.
 Ep. 109.2.1: in interitum.
 Ep. 115.1.1: nesciente te.
 Ep. 112.19.2: immo rade de voluminibus,
 Ep. 39.6.1: esse se.

Group two

- Ep. 133.3.4: qui quidem.
 Ep. 108.15.6: unum nummum.
 Ep. 112.8.2: habuisse se securitatem evangelii praedicandi,
 Ep. 51.5.6: aquas, quas,
 Ep. 82.8.1: qui quiescit in monasterii cellula.
 Ep. 72.2.1: in his historiis.
 Ep. 77.6.1: quin potius omnem censum, quem habere poterat — erat autem amplissimus. . . .

Group three

- Ep. 69.9.1: quales esse,
 Ep. 69.5.7: submittet et.
 Ep. 69.5.3: clames esse,
 Ep. 140.3.2: dives esset.
 Ep. 130.6.7: relinqueret et.
 Ep. 65.8.3: habuisset et.

Frequency of Cacophony

	Total
No. of columns	828
No. of examples	291

The quality of the 291 examples of cacophony, including 163 instances of the imperfect type, found in the *Letters* of St. Jerome reveal in him a consummate skill in the handling of the device. Because of the momentary pause that is required between the two words involved in the figure of cacophony, emphasis can be directed to one or both of the words thus juxtaposed. In the *Letters* of St. Jerome, there is a pleasant variety of syllables that are juxtaposed. I have noted two outstanding examples: ep. 112.8.2: *habuisse se securitatem*; ep. 77.6.1: *poterat—erat*. An example of the identity of two syllables thus juxtaposed occurs also in the works of St. Hilary: in Matth. 18.3: *necesse esse*.⁷ In the works of St. Hilary, seventeen examples of cacophony are noted;⁸ in the *Soliloquies and Dialogues* of St. Augustine, eleven.⁹

3. PARECHESIS

Parechesis is similar to the figure of paronomasia with the exception that the similarity of sound and dissimilarity of sense occurs between words of different roots. The words are sufficiently close to each other to make resemblance in sound striking in its effect. I have limited the instances to words in which the similarity extends through at least two syllables.

- Ep. 84.3.4: in lectione Esaiae, in qua duo seraphin clamantia describuntur, illo interpretante filium et spiritum sanctum nonne ego *detestandam* expositionem in duo *testamenta* mutavi?
- Ep. 49.13.4: Origines, Methodius, Eusebius, Apollinaris multis *versuum* milibus scribunt *adversus* Celsum et Porphyrium:
- Ep. 17.3.2: *verumtamen*, dum *vernum* tempus adveniat, . . .
- Ep. 52.3.3: *ignis* in *lignis*.
- Ep. 49.2.2: *virgo* a *viro*, non virgo a partu.
- Ep. 34.3.2: qui . . . opinionem magis insinuare suam quam inscientiam voluit confiteri, quam ille sumptam claro sermone *disseruit* et alieum errorem *disertius* exsecutus est.

7. Buttell, 74.

8. *Ibid.*, 74.

9. Bogan, 138.

- Ep. 66.13.3: *fervorem favore augeam*.
 Ep. 107.4.7: *nutrix ipsa non sit temulenta, non lasciva, non garrula; habeat modestam gerulam, nutrimum gravem*.
 Ep. 117.1.2: *vel praeterita plangam vitia vel vitare nitar praesentia*.
 Ep. 108.15.5: *liberalitas sola excedebat modum et usuras tribuens versuram quoque saepe faciebat, ut nulli stipem se rogantium denegaret*.
 Ep. 118.6.3: *Lazarus pauper et plenus ulceribus, cuius carnes putridas lambebant canes...*
 Ep. 108.26.4: *ne unum quidem nummum haberet...*
 Ep. 108.3.3: *nam quae unius urbis contempsit gloriam, totius orbis opinione celebratur;*
 Ep. 127.3.3: *... aurum portare cervicibus et auribus perforatis Rubri Maris pretiosissima grana suspendere,...*
 Ep. 128.4.2: *cum autem virgunculam et rudem edentulam septimus aetatis annus exceperit et coeperit erubescere, scire, quid taceat, dubitare, quid dicat, discat memoriter psalterium...*
 Ep. 125.7.6: *optat et illa te vivere, non videre ad tempus, ut semper cum Christo videat*.
 Ep. 68.2.1: *beatus Antonius, cum... in urbem esset accitus et isset ad eum...*
 Ep. 133.1.1: *... ut per simulatam humilitatem superbiam discerent et dicerent cum diabolo:*
 Ep. 117.7.2: *vestis ipsa vilis et pulla animi tacentis indicium est, si rugam non habeat, si per terram, ut altior videaris, trahatur, si de industria dissuta sit tunica, ut aliquid intus appareat operiatque, quod foedum est, et aperiat, quod formosum*.

Frequency of Parechesis

	Total
No. of columns	828
No. of examples	119

Because of the importance of the rôle which subjectivity plays in the recognition of the figure of parechesis, it is at times difficult, in fact hazardous, to distinguish the intentional from accidental instances. The total number of 119 examples, occurring on an average of one to every eight columns in the *Letters* of St. Jerome, is insignificant. The sixteen examples found in the work of St. Hilary indicate that the device does not appeal to him.¹⁰ In his *Soliloquies and Dialogues*, St. Augustine employs the device of parechesis fifteen times.¹¹ St. Augus-

10. Buttell, 74.

11. Bogan, 137.

tine's use of the figure in his *Sermons* is twice as great as St. Jerome's in his *Letters*. St. Ambrose is very restrained in the use of parechesis, employing the figure twenty-five times in his *Letters*.¹²

The figure of parechesis has no special appeal for the Greek Fathers who can be compared to St. Jerome. Campbell reports nineteen instances in the *Sermons* of St. Basil;¹³ Burns, thirty-nine in the *Homilies* of St. Chrysostom.¹⁴

4. ASSONANCE

Assonance, unlike alliteration, repeats the same letter or letters at the end of succeeding words. Assonance may be the accidental result of inflectional endings. Hence, at times it is difficult to detect true examples. I have considered as instances of assonance only those where there was a similarity of sound in at least three succeeding words.

- Ep. 86.1.2: *macte virtute, macte zelo fidei!*
- Ep. 58.11.3: *sanctam convervam tuam.*
- Ep. 64.21.4: *esse, ipse se.*
- Ep. 112.17.3: *simulasse se esse.*
- Ep. 106.86.1: *sanctus filius meus Avitus.*
- Ep. 77.5.2: *faciem, per quam secundo viro placuerat, verberabat, ode-*
rat gemmas, . . .
- Ep. 77.8.4: *inveteratum locorum sanctorum desiderium:*
- Ep. 47.2.1: *. . . Danihelum appellatum desidieriorum virum, . . .*
- Ep. 68.1.1: *sanctus filius meus Heraclius.*
- Ep. 74.2.1: *interpretatio iudicii Salomonis super iurgio duarum mu-*
lierum meretricum, quantum ad simplicem historiam pertinet, . . .
- Ep. 117.9.2: *adhibe arbitros, amicos, liberos, servulos.*
- Ep. 58.11.3: *. . . contentus sum: totum summum, totum perfectum de-*
sidero.
- Ep. 62.2.1: *. . . sanctum filium meum Oceanum illorum insaniae re-*
pugnare, . . .
- Ep. 77.2.1: *in praesentiarum tradis mihi Fabiolam, laudem Christi-*
anorum, miraculum gentilium, luctum pauperum, solacium mo-
nachorum.
- Ep. 57.13.1: *. . . permitto, ut legas ipsam epistolam, tam Graecam*
quam Latinam, . . .

12. Adams, 120.

13. Campbell, 43.

14. Burns, 30.

- Ep. 62.2.3: *libentius piam rusticitatem quam doctam blasphemiam eligam.*
 Ep. 14.6.3: *nolite credere, nolite esse securi.*
 Ep. 52.1.1: *scripsi ad avunculum tuum, sanctum Heliodorum, exhortatoriam epistulam plenam lacrimis querimoniisque. . . .*
 Ep. 17.2.2: *Sabellianae inpietatis arguor tres subsistentes, veras, integras perfectasque personas indefessa voce pronuntians.*
 Ep. 60.17.3: *statimque cernimus sagittas pilis, tiaras galeis, caballos equis cedere.*
 Ep. 77.6.2: *describam nunc ego diversas hominum calamitates, truncas nares, effossos oculos, semiustos pedes, luridas manus, tumentos alvos, exile femur, crura turgentia et de exesis ac putridis carnibus vermiculos bullientes?*

Frequency of Assonance

	Total
No. of columns	828
No. of examples	1117

The total number of 1,117 examples noted in the *Letters* of St. Jerome is striking when compared with the totals presented in the works of the Fathers who have been studied from the standpoint of style. Buttell notes eighty in the works of St. Hilary;¹⁵ Bogan, twenty in the *Soliloquies and Dialogues* of St. Augustine;¹⁶ Barry, 2,233 in the *Sermons* of St. Augustine;¹⁷ Campbell, four in the *Sermons* of St. Basil;¹⁸ Burns, 261 in the *Homilies* of St. Chrysostom.¹⁹ The impressiveness of the generous use of the figure in the *Letters* of St. Jerome is offset by the avoidance of elaboration. Examples in which the similarity of sounds extends through more than six words are so rare in the *Letters* of St. Jerome that he cannot be accused of straining for effect.

5. POLYPTOTON

Polyptoton, which is similar in form to paronomasia, consists in the repetition of the same word in different cases. The position of the repeated words is unimportant. I have listed under polyptoton examples of nouns, adjectives, and pronouns which are used in different

15. Buttell, 73.

16. Bogan, 138.

17. Barry, 90.

18. Campbell, 42.

19. Burns, 27.

cases in neighboring positions. The examples fall into two groups. Group one contains nouns which are repeated in different cases; group two, adjectives and pronouns.

Group one

- Ep. 120.12.7: *spiritus* quoque in nobis integer conservatur, quando non erramus in spiritalibus, sed vivimus *spiritu*, adquiescimus *spiritui* et opera carnis mortificamus *spiritu* adferimusque omnes fructus eius: caritatem, gaudium, pacem et cetera.
- Ep. 22.4.4: cecidit enim primus diabolus et, cum stet *deus* in synagoga deorum, in medio autem *deos* discernat, apostolus eis, qui *dii* esse desinunt, scribit: . . .
- Ep. 53.4.2: vera *sapientia* perdit falsam *sapientiam*. . .
- Ep. 121.8.14: atque ita fit, ut tempus intelligentiae . . . operetur in nobis mortem, si agamus neglegentius et occasio sapientiae seducat nos atque subplantet et ducat ad mortem, non quo intelligentia *peccatum* sit—lex enim intelligentiae sancta et iusta et bona est—sed per intelligentiam *peccatorum* atque virtutum mihi *peccatum* nascitur, quod, priusquam intellegerem, peccatum esse non noveram.
- Ep. 108.3.3: cuius enim gentis homines ad *sancta loca* non veniunt? quis autem in *sanctis locis* praeter Paulam, quod plus inter homines miraretur, invenit?
- Ep. 127.5.4: ut hereditatem *virginis* domini *virginem* matrem filius *virgo* susciperet.
- Ep. 148.32.1: iustitia enim non proderit ei, a qua die iustus esse desiderit, sicut etiam iniquo non nocebit *iniquitas* sua a die, quo se ab *iniquitate* converterit.

Group two

- Ep. 49.17.6: si uri vel fornicari *bonum* esse docueris, tunc *bono* melius praefereatur; si autem uri *malum* est, quod *malo* praefertur, non est germanae et purae integritatis nec eius beatitudinis, quae angelis comparatur.
- Ep. 61.1.2: ut a *multis multa* cognoscam. . .
- Ep. 22.17.1: sint tibi sociae, *quas* videris quod ieiunia tenuant, *quibus* pallor in facie est, *quas* et aetas probavit et vita, *quae* cotidie in cordibus suis canunt: . . . *quae* ex affectu dicunt: . . .
- Ep. 58.8.2: *alterum* pendet ex *altero*.
- Ep. 38.3.2: illae Christianos oculos potius scandalizent, *quae* purpuris et quibusdam fucis ora oculosque depingunt, *quarum* facies gyp-seae et nimio candore deformes idola mentiuntur, *quibus* si forte inprovidens lacrimarum stilla eruperit, sulco defluit, *quas* nec numerus annorum potest docere, quod vetulae sunt, . . .

- Ep. 66.11.2: *primus* inter monachos in *prima* urbe *primum* sequeris patriarcham.
- Ep. 105.4.3: . . . episcopum, *quem* ante coepi amare quam nosse, *qui* me primus ad amicitias provocavit, *quem* post me orientem in scripturarum eruditione laetatus sum.

Frequency of Polypoton

	Total
No. of columns	828
No. of examples	619

I have noted 619 examples of polypoton in the *Letters* of St. Jerome, occurring on an average of less than one to a Migne column. Of this total, 507 examples are of the normal type, 112 of the pronominal and adjectival type. In St. Jerome, the similarity of sound produced in the figure of polypoton is less an aim than a result. The figure which Guignet calls asymmetric epanaphora, in which the position of words repeated in different cases is restricted to the first place in succeeding cola, is employed very effectively by St. Jerome. It does not occur very frequently, but the force of the form in the hands of St. Jerome attracts the attention of the reader to the use rather than to the infrequency of occurrence. The 1,474 examples, occurring on an average of more than one to a column, indicate St. Hilary's fondness for the figure of polypoton.²⁰ Difference of definition renders a comparison of frequencies for the figure of polypoton in the *Letters* of St. Jerome and St. Augustine impossible. The elaborateness, however, that is evident in some of the representative examples found in the *Letters* of St. Augustine is not characteristic of any of the examples that I have noted in the *Letters* of St. Jerome. There is striking similarity in the use of the simpler form of polypoton in the *Letters* of St. Jerome and in the *Soliloquies and Dialogues* of St. Augustine. The 1,807 examples of the device found in the *Sermons* of St. Augustine yield an average that is identical with that noted for the *Letters* of St. Jerome.²¹ The elaboration, however, of the examples is vastly different. Barry considers polypoton a blemish to the style of the *Sermons* of St. Augustine because of its frequency and elaboration. In the *Letters* of St. Jerome, on the other hand, the use of polypoton not only increases the

20. Buttell, 67.

21. Barry, 78.

effectiveness of the style but is a forceful and appropriate medium of producing clearness, definiteness, and distinction. The 219 examples present in the *Letters* of St. Ambrose indicate an extensive but not an intensive employment of the device.²²

In his *Sermons*, St. Basil is very sparing in the use of the figure of polyptoton. The device, occurring fifty-three times, is employed on an average of one instance to every 420 lines.²³ Only one sermon contains as many as six examples, while twenty sermons contain none. St. Chrysostom is also restrained in the use of the device, employing it in his *Homilies* in a ratio of about 1:2 in comparison with those found in the *Letters* of St. Jerome. Like St. Jerome, St. Chrysostom reveals a fondness for the simpler forms of the device, rarely using the type of polyptoton in which the repetition of the word occurs more than twice.²⁴

6. ALLITERATION

Alliteration is the repetition of the same initial letter or letters in at least two succeeding words. There are various types of alliteration conditioned by the position of the repeated elements. There are the initial-sequent, the initial-interior, and the initial-interrupted. I have limited the examples of alliteration in the *Letters* of St. Jerome to the initial-sequent type in which the words beginning with the same letter follow each other immediately. The examples of alliteration noted in the *Letters* of St. Jerome fall into three groups: Group one consists of examples in which the same initial letter of two succeeding words is repeated; group two, of examples in which the repetition is of the initial letter or letters of three or more succeeding words; group three, of examples in which there are two sets of alliterative repetitions.

Group one

Ep. 22.19.2: *nubat et nubatur ille, qui in sudore faciei comedit panem suum, cui terra tribulos generat et spinas, cuius herba sentibus suffocatur: meum semen centena fruge fecundum est.*

Ep. 60.17.3: *terram tetigerint.*

Ep. 148.4.2: *illa immensitas.*

22. Adams, 120.

23. Campbell, 41.

24. Burns, 26.

- Ep. 148.13.1: *omnis excusatio errorum.*
 Ep. 148.6.2: *magis metuimus.*
 Ep. 148.28.4: *de divina auctoritate.*
 Ep. 148.7.4: *non nocere.*
 Ep. 65.1.5: *sapientiam Salomonis.*
 Ep. 69.8.1: *finem faciam; intellego me mensuram excedere epistulae;*
in unius uxoris elogio;
 Ep. 147.5.2: *inter incultum crinem.*
 Ep. 120.1.5: *si sitierint.*
 Ep. 69.4.2: *inputatur infelicitas coniugis mortuae et libido meretrice*
coronatur?

Group two

- Ep. 148.22.3: *cum castigat corpus suum, . . .*
 Ep. 22.21.7: *qui ab angelis adorabatur in caelo, . . .*
 Ep. 22.40.5: *an non tibi videtur esse violenti, cum caro cupit esse, quod*
deus est, . . .
 Ep. 22.36.3: *Christo copulata cantabis:*
 Ep. 20.4.2: *populum psalmi prophetiam.*
 Ep. 26.3.1: *unum de decem dei nominibus est.*
 Ep. 29.7.1: *praesens percontato praesentem, . . .*
 Ep. 28.1.1: *pauca pro pluribus.*
 Ep. 24.4.1: *operabatur manibus suis sciens scriptum esse:*
 Ep. 69.9.1: *quem Sodoma non vicerat, vina vicerunt.*
 Ep. 14.6.1: *respice cum patre relictum rete, respice. . .*
 Ep. 52.16.3: *nemo me melius mea servare potest.*
 Ep. 53.8.7: *spiritum sanctum super servos dei.*
 Ep. 22.32.2: *ad quam cum ordine pervenisset, pugnus porrigitur pro*
denario. . .
 Ep. 123.16.2: *quod non vitio principum, qui vel religiosissimi sunt,*
sed scelere semibarbari accidit proditoris, qui nostris contra nos
opibus armavit inimicos.
 Ep. 51.4.7: *. . . non ita interpretantur, ut scripta sunt, sed simplicita-*
tem sermonis ecclesiastici id volunt significare, quod ipsi sentiunt.
 Ep. 107.13.3: *servare virgines, in cuius corona centenarii cotidie nu-*
meri castitas textitur.
 Ep. 78.36.4: *ex voto victor vincitur, victi superant. . .*
 Ep. 120.12.11: *sed gratias eius donationesque accipimus, quae nostra*
vel virtute vel vitio et accenduntur et extinguuntur in nobis.
 Ep. 82.5.2: *totum timet, totum temperat, totum relinquit ambiguum. . .*
 Ep. 122.3.9: *et non solum septies, sed septuagies septies delinquenti,*
si convertatur ad paenitentiam, peccata donantur.
 Ep. 48.2.2: *. . . non meritum stili, sed suum stomachum sequentes.*

Group three

- Ep. 22.27.5: unde et *super* ea scribere *supersedi*.
 Ep. 26.1.1: ... quaesisti, quid ea verba, quae ex Hebraeo in Latinum non habemus expressa, apud *suos* sonarent curque *sine* interpretatione *sint* posita,
 Ep. 24.4.1: ita se semper moderate habuit et intra cubiculi sui secreta custodiit, ut numquam *pedem* proferret in *publicum*,
 Ep. 49.17.7: quod si non reppererit, quidquid *vel* austerum *videtur* esse *vel* durum,
 Ep. 53.3.1: *vel* possis *vel* velis discere; non, *quid* invenias, sed, *quid* quaeras, consideramus.
 Ep. 36.2.4: non quod ipse, qui percusserit Cain, *septem* ultionibus *sub*iciendus *sit*, *sed* quod *septem* vindictas, quae in Cain *tanto* tempore cucurrerunt,

Frequency of Alliteration

	Total
No. of columns	828
No. of examples	
two-fold	4721
three-fold	317
four-fold	20
five-fold	4

Of all the figures of sound noted in the *Letters* of St. Jerome, alliteration is employed most frequently. The device exceeds in frequency all the other figures of sound found in the *Letters* of St. Jerome combined by the ratio of almost 2:1. The 5,062 examples yield an average of more than six to every column. St. Jerome's use of alliteration, frequent as it is, does not offend because of the fact that ninety-three percent of all the examples are of the simple two-fold type. Of the 341 examples of the multifold forms, only twenty-four are of the four-word and five-word type. The frequency of alliteration in the *Letters* of St. Jerome is approximately twice as high as that noted for the works of St. Hilary. St. Augustine makes a frequent use of the device in his *Letters*, distributing the examples in this wise: two similar sounds, 138; three similar sounds, seventy-three; three or four similar sounds, fifteen.²⁵ This rhetorical embellishment (Parsons avoids the term "figure") is employed artistically by St. Augustine in his *Letters*.

25. Parsons, 264.

In his *Soliloquies and Dialogues*, St. Augustine, like St. Jerome and St. Hilary, manifests a decided preference for the less-elaborate, two-fold type of alliteration. In the *Letters* of St. Jerome, seven percent of all the examples of alliteration involve the repetition of three or more similar sounds; of the 2,716 examples found in the *Soliloquies and Dialogues* of St. Augustine, 298 involve the repetition of three or more similar sounds, or approximately ten percent.²⁶ In his *Sermons*, on the other hand, St. Augustine reveals not only an extensive but an intensive use of the alliterative combination of four words or five words. Exclusive of the two-fold type, which is not considered in the *Sermons* of St. Augustine because of the alleged difficulty in distinguishing the accidental from the intentional, there is present a total of 902 examples.²⁷ As regards the quality of the examples, St. Jerome does not approach the elaboration that is characteristic of the examples found in the *Sermons* of St. Augustine. Statistics are not available for the frequency of alliteration in the *Letters* of St. Ambrose. The representative examples, however, noted in the *Letters* of St. Ambrose, show a simplicity of taste in the use of the device.²⁸

Alliteration is employed very sparingly in the works of the Greek Fathers who can be compared with St. Jerome. The total number of nine examples found in the *Sermons* of St. Basil is negligible in its stylistic effect.²⁹ Exclusive of the examples of alliteration occurring in two succeeding words, there is a total of 203 scattered proportionately throughout the *Homilies* of St. Chrysostom.³⁰ In his *Panegyric Sermons*, St. Chrysostom shows a great fondness for the device, employing the two-word type very frequently.³¹

SUMMARY OF THE FIGURES OF SOUND

The total number of 7,835 examples of the figures of sound found in the *Letters* of St. Jerome yields an average of eight to every Migne column. In the works of St. Hilary, the 6,253 examples make for an

26. Bogan, 136.

27. Barry, 82-5.

28. Adams, 121.

29. Campbell, 42.

30. Burns, 27-8.

31. Ameringer, 33.

average of about five instances to every Migne column. In the *Letters* of St. Jerome and in the works of St. Hilary, the high average is the result of the generous use of the figure of alliteration, which in each writer occurs twice as frequently as all the other figures of sound noted in their works. St. Augustine shows restraint in the use of the figures of sound, employing them 642 times in his *Letters*, exclusive of the examples of assonance and cacophony, and 3,374 times in his *Soliloquies and Dialogues*. In his *Sermons*, St. Augustine employs the figures of sound 7,450 times, or in a ratio of 1:2 in comparison with that noted for the *Letters* of St. Jerome.

The total number of 184 examples, eighty-nine of which are examples of paronomasia, indicates St. Basil's indifference and disinterestedness in the figures of sound in his *Sermons*. St. Chrysostom, on the other hand, uses the figures of sound with generosity, averaging one to every ten lines in his Homilies.

CHAPTER IV

FIGURES OF VIVACITY

The figures of vivacity are devices which give life, movement, and force to composition. All of the figures are employed to enliven the discourse.

1. ASYNDETON

Asyndeton consists in the omission of connecting particles between sentences, clauses, phrases, or words. This figure in its elaborate types impresses the details on the reader's mind and makes them seem more numerous than they are. Asyndeton, or *dissolutio*,¹ tends to speed up or enliven the force of thought of a discourse.

- Ep. 64.20.2: *nec sufficit nobis priorum ablutio peccatorum, baptismi gratia, doctrina secretior, nisi habuerimus et opera.*
- Ep. 64.16.2: *in primo ordine sardius, topazius, zmaragdus ponitur—Symmachus dissentit in zmaragdo ceraunium pro eo transferens—, in secundo carbunculus, sapphirus, iaspis, in tertio ligurius, achates, amethystus, in quarto chrysolithus, onychinus, berillus.*
- Ep. 22.20.1: *tuo lacte nutrita est, tuis educta visceribus in tuo adolevit sinu, tu illam sedula pietate servasti:*
- Ep. 22.21.3: *virgo Helias, Helisaeus virgo, virgines multi filii prophetarum.*
- Ep. 39.5.5: *quis illam tunc non putaret more lymphatico, sparsis crinibus, veste conscissa lacerum pectus invadere?*
- Ep. 39.5.2: *redit tibi in memoriam confabulatio eius, blanditiae, sermo, consortium et, cur his careas, pati non potes:*
- Ep. 39.8.1: *hanc in meum mentem defixam legent virgines, viduas, monachi, sacerdotes.*
- Ep. 22.26.1: *Itaque, mi Eustochia, filia, domina, conserva, germana, . . .*
- Ep. 64.4.1: *super patre et matre pollui nobis non licet, quanto magis super fratre, sororibus, consobrinis, familia, servulis!*
- Ep. 64.2.2: *ut nulla debilitate insignes sint, ne truncis auribus, laeso*

1. Quint., 9. 3. 50.

- oculo, simis naribus, claudio pede, cutis colore mutato, quae omnia referuntur ad animae vitia.
- Ep. 53.6.1: taceo de grammaticis, rhetoribus, philosophis, geometricis, dialecticis, musicis, astrologis, medicis, . . .
- Ep. 140.3.2: . . . omnia explicat, qualis creatus sit, quanto vivat tempore, quid agat in saeculo, quem fructum vitae habeat, propter quid laboret, quo ire contendat.
- Ep. 125.6.3: videas nonnullos accinctis renibus, pulla tunica, barba prolixa a mulieribus non posse discedere, sub eodem commanere tecto, simul inire convivia, ancillas iuvenes habere in ministerio et praeter vocabulum nuptiarum omnia esse matrimonii.
- Ep. 22.5.1: si post nuditatem, ieiunia, famem, carcerem, flagella, supplicia in semet versus exclamat: . . .
- Ep. 60.12.1: . . . ut enim creatorem non in caelo tantum miramur et terra, sole et oceano, elephantis, camelis, equis, bubus, pardis, ursis, leonibus, sed et in minutis quoque animalibus, formica, culice, muscis, vermiculis, . . .
- Ep. 49.13.4: taceo de Latinis scriptoribus, Tertulliano, Cypriano, Minucio, Victorino, Lactantio, Hilario, . . .
- Ep. 52.12.1: caricae, piper, nuces, palmarum fructus, similia, mel, pistacia, tota hortorum cultura vexatur, ut cibario non vescamur pane.
- Ep. 52.10.1: neque vero mihi aliquis opponat dives in Judaea templum, mensam, lucernas, turibula, patellas, scyphos, mortariola et cetera ex auro fabre facta.
- Ep. 52.3.2: ieiunia, chameuniae, huc illucque discursus, peregrinorum susceptio, defensio pauperum, standi in oratione perseverentia, visitatio languentium, labor manuum . . . et cuncta, quae per corpus exercentur, fracto corpore minora fiunt.
- Ep. 22.34.3: apud hos affectata sunt omnia: laxae manicae, caligae follicantes, vestis grossior, crebra suspiria, visitatio virginum, deductio clericorum, . . .
- Ep. 58.5.2: habet unumquodque propositum principes suos: Romani duces imitentur Camillos, Fabricios, Regulos, Scipiones; philosophi proponant sibi Pythagoram, Socratem, Platonem, Aristotelen; poetae aemulentur Homerum, Virgilium, Menandrum, Terentium; historici Thucydiden, Sallustium, Herodotum, Livium; oratores Lysiam, Gracchos, Demosthenen, Tullium; . . .
- Ep. 64.9.1: legimus in Exodo tabernaculum, mensam, candlabrum, altare, columnas, tentoria, coccum, byssum, hyacinthum, purpuram, ex auro, argento et aere vasa diversa, tabernaculum divisum in tria, duodecim panes per singulas ebdomadas mensae inpositos, in candelabro septem lucernas, altare hostiis et holocaustis expositum,

crateras, scyphos, turibula, fialas, mortariola, paxillos, pelles rubras, pilos caprarum et ligna inputribilia.

- Ep. 64.21.4: de ceteris virtutibus, verbi gratia sapientia, fortitudine, iustitia, humilitate, mansuetudine, liberalitate, possunt et alii iudicare:
- Ep. 66.10.1: egredere in plateas, adiura filias Hierusalem, repperies eum cubantem in meridie, lassum, ebriem, noctis roris madefactum, inter greges sodalium, in aromatum varietatibus, inter poma paradisi.
- Ep. 107.13.2: nutriatur in monasterio, sit inter virginum choros, iurare non discat, mentiri sacriligium putet, nesciat saeculum, vivat angelice, sit in carne sine carne, omne hominum genus sui simile putet et, ut cetera taceam, certe te liberet servandi difficultate et custodiae periculo.
- Ep. 108.27.2: ipsa adsidere lectulo, flabellum tenere, sustentare caput, pulvillum supponere, fricare pedes manu, stomachum confovere, mollia atrata componere, aquam calidam temperare, mamphulam adponere, omnium ancillarum praevenire officia, quidquid alia fecisset, de sua mercede putare subtractum.

Frequency of Asyndeton

		Total
No. of columns	.....	828
No. of examples omitting		
2 connectives	.....	206
3 "	.....	79
4 "	.....	28
5 "	.....	18
6 "	.....	6
7 "	.....	8
8 "	.....	2
10 "	.....	4
14 "	.....	1
23 "	.....	1

A glance at the table of frequency shows St. Jerome's preference for the less elaborate variety of asyndeton. Of the 549 examples, 481 are of the two-fold and three-fold varieties; only sixty-eight represent the more cumulative kind. Of the more elaborate forms of asyndeton found in St. Jerome's *Letters*, there is one example of twenty-three successive asyndeta; one of fourteen; one of ten; and two of eight. One must not lose sight of the fact that in letter-writing more moderation

is to be expected in the use of rhetorical figures than in other forms of composition, such as sermons and homilies. The 143 examples of asyndeton found in the *Soliloquies and Dialogues* of St. Augustine² and the 108 noted in his *Letters*³ reveal a moderation of frequency comparable to that found in the *Letters* of St. Jerome. In his *Sermons*, on the other hand, St. Augustine is more frequent in the use of asyndeton, employing the device approximately twice as often as St. Jerome does.⁴

In his *Sermons*, St. Basil is just as sparing in the use of asyndeton as is St. Jerome in his *Letters*, employing the device 464 times, or on an average of one to every fifty lines.⁵

2. POLYSYNDETON

Polysyndeton is the opposite of asyndeton. Whereas the figure of asyndeton omits connecting particles, the device of polysyndeton repeats connectives between series of clauses, phrases, and words. The particular effect produced by this figure is that of a cumulative or climactic emphasis. The inclusion of many connectives tends to join in closer harmony the separate threads of thought contained in the various word groups.

- Ep. 77.5.1: hoc unum loquar, quod *et* legentibus utile sit *et* praesenti causae conveniat.
- Ep. 76.1.3: itaque obsecro te, ne me putes sumptis litteris tuis ante tacuisse et aliorum *vel* infidelitatem *vel* negligentiam in me referas.
- Ep. 112.13.2: et eum dicunt esse, qui sub Pontio Pilato *et* passus est *et* resurrexit, in quem et nos credimus, sed, dum volunt *et* Judaei esse *et* Christiani, *nec* Judaei sunt *nec* Christiani.
- Ep. 118.6.1: si huic consilio nostro *vel* amicus *vel* adsecula *vel* propinquus renititur *et* te ad delicias splendentis mensae revocat, intelligito eum non de tua anima, sed de suo ventre cogitare. . . .
- Ep. 49.21.3: episcopi, presbyteri, diaconi *aut* virgines eliguntur *aut* vidui *aut* certe post sacerdotium in aeternum pudici.
- Ep. 65.7.2: calamus *vel* in charta *vel* in membranis *aut* in quacumque materia, quae apta est ad scribendum.

2. Bogan, 141.

3. Parsons, 244.

4. Barry, 103.

5. Campbell, 46.

- Ep. 51.5.1: quis tam vecors et stolidus hoc recipiat, ut sanctus Johannes baptista *et* Petrus *et* Johannes apostolus *et* evangelista, Esaias *quoque* *et* Hieremias *et* reliqui prophetae coheredes fiant diaboli in regno caelorum?
- Ep. 146.1.7: ubicumque fuerit episcopus, *sive* Romae *sive* Egubii *sive* Constantinopoli *sive* Regii *sive* Alexandriae *sive* Tanis, eiusdem meriti, eiusdem *et* sacerdotii.
- Ep. 146.1.7: *et* Galliae *et* Britanniae *et* Africa *et* Persis *et* Oriens *et* India *et* omnes barbarae nationes unum Christum adorant, . . .
- Ep. 120.4.1: una sabbati dies dominica intellegenda est, quia omnis ebdomada in sabbatum *et* in primam *et* secundam *et* tertiam *et* quartam *et* quintam *et* sextam sabbati dividitur, . . .
- Ep. 129.2.1: haec est, ut diximus, terra viventium, in qua sanctis viris atque mansuetis bona domini praeparantur, quae ante adventum in carne domini salvatoris *nec* Abraham *nec* Isaac *nec* Jacob *nec* prophetae *et* alii iusti viri consequi potuerunt.
- Ep. 79.8.2: scio multas clausis ad publicum foribus non caruisse infamia servulorum, quos suspectos faciebat *aut* cultus inmodicus *aut* crassi corporis nitor *aut* aetas apta libidini *aut* ex conscientia amoris occulti securus animi tumor, . . .
- Ep. 70.4.4: *et* Eustathii Antiocheni *et* Athanasii Alexandrini, Eusebii *quoque* Emiseni *et* Triphyllii Cyprii *et* Asterii Scythopolitae ac Sarapionis confessoris, Titi *quoque*, . . .
- Ep. 66.10.1: *sive* leges *sive* scribes *sive* vigilabis *sive* dormies, amor tibi semper bucina in auribus sonet, . . .
- Ep. 121.2.12: purissima Jordanis fluenta contemnens reversusque mente in Aegyptum *et* desiderans caenosam ac palustrem regionem peponesque *et* caepe *et* alia *et* cucumes ollasque Aegyptiarum carniurn rectissime per Esaiam appellatur calamus fractus, . . .
- Ep. 121.9.3: si enim tantae est in dominum caritatis, ut *nec* metu mortis *nec* spe vitae *nec* persecutione *nec* fame *nec* nuditate *nec* periculo *nec* gladio possit separari a caritate eius, *et* si angeli *quoque* *et* potestates *et* vel praesentia vel futura *et* omnes caelorum fortitudines *et* excelsa pariter ac profunda *et* universa simul creatura ei ingruat—quod nequaquam potest fieri—, tamen non separetur a caritate dei, quam habet in Christo Jesu, quae est ista tanta mutatio, immo inaudita prudentia, ut pro caritate Christi nolit habere Christum?
- Ep. 106.54.3: sed, *sive* ploratum *sive* planctum *sive* fletum *sive* lacrimas dixerimus, unus est sensus.
- Ep. 108.15.2: et cum frequentibus choris virginum cingeretur, *et* veste *et* voce *et* habitu *et* incessu minima omnium erat.

Frequency of Polysyndeton		Total
No. of columns		828
No. of examples with		
2 connectives		1025
3 "		129
4 "		39
5 "		9
6 "		7
7 "		2
8 "		1

Among all the figures of vivacity noted in the *Letters* of St. Jerome, polysyndeton occurs most frequently. The 1,212 instances, occurring on the average of three to every two columns, indicate St. Jerome's predilection for the device. Of the total of 1,212 examples, 1,025 are of the two-fold type. Exclusive of this type, the frequency of polysyndeton in the *Letters* of St. Jerome is 4:5 compared with the frequency in the works of St. Hilary, and 3:5 compared with the frequency in the *Sermons* of St. Augustine. Eight successive connecting particles are the highest number occurring in any of the examples found in the *Letters* of St. Jerome. In the works of St. Hilary⁶ and in the *Sermons* of St. Augustine⁷ the number is fourteen. In the *Soliloquies and Dialogues* of St. Augustine, the fifty-seven examples of polysyndeton, exclusive of the two-fold type, indicate an infrequent occurrence.⁸

In the *Sermons* of St. Basil, the three-fold and two-fold types of polysyndeton outnumber the other multifold varieties by the approximate ratio of 6:1. In the *Letters* of St. Jerome, the ratio for the same combination is 20:1. The more elaborate forms of polysyndeton occur nineteen times in the *Letters* of St. Jerome, thirty-three times in the *Sermons* of St. Basil,⁹ forty-six times in the works of St. Hilary,¹⁰ forty-six times in the *Homilies* of St. Chrysostom.¹¹ St. Chrysostom

6. Buttell, 80.

7. Barry, 107.

8. Bogan, 143.

9. Campbell, 49.

10. Buttell, 80.

11. Burns, 36.

uses polysyndeton more frequently than St. Jerome, employing it 651 times or on an average of three to every fifty lines.¹²

St. Jerome is less elaborate than any of the other Church Fathers with whom it has been possible to compare him. More than any of them, St. Jerome restricts himself to the less elaborate varieties of the figure of polysyndeton.

3. RHETORICAL QUESTION

Rhetorical question is a figure which is interrogative in form, but informational in effect. The purpose of the orator in using this figure is not to get information but to emphasize a particular point. The interrogative form of giving information is more effective than the simple declarative statement. Rhetorical question is a figure that is very effective in producing vivacity, in pricking the curiosity of the listener, or in driving home some point in dispute. It is a very ideal vehicle for production of various emotions, of hatred, compassion, irony, pathos. The following examples have been noted in the *Letters* of St. Jerome. Group one consists of instances which are artistic in form because they are combined with clausular or sentence epanaphora; group two, of examples that are not combined with epanaphora.

Group one

- Ep. 77.6.2: quotiens morbo regio et paedore confectos humeris suis ipsa portavit? quotiens lavit purulentam vulnerum saniem, quam alius aspicere non audebat?
- Ep. 60.11.3: unde hic fervor, nisi ex amore dei? unde legis Christi indefessa meditatio, nisi ex desiderio eius, qui legem dedit?
- Ep. 45.3.1: numquid domum alicuius lascivioris ingressus sum? numquid me vestes sericae, nitentes gemmae, picta facies, auri rapuit ambitio?
- Ep. 78.27.2: quid enim suavius disciplina? quid eruditione melius? quid dulcius domino?
- Ep. 97.1.3: ubi nunc est coluber tortuosus? ubi venenatissima vipera, *prima hominis facies utero commissa luporum*? ubi heresis, quae sibilabat in mundo et me et papam Theophilum sui iactabat erroris latratuque inpuidentissimorum canum ad inducendos simplices nostrum mentiebatur adsensum?

12. *Ibid.*, 36.

- Ep. 66.3.2: quid enim eo sapientius, qui contempta mundi stultitia Christum secutus est, dei virtutem et dei sapientiam? quid matre iustius, quae inter liberos opibus distributis docuit divitias contemnendo, quid filii amore deberent? quid Eustochio fortius, quae nobilitatis portas et adrogantiam generis consularis virginali proposito fregerit et in urbe prima primum genus subiugaverit pudicitiae? quid Paulina temperantius, quae legens illud apostoli: *honorabiles nuptiae et cubile immaculatum* nec sororis felicitatem nec matris continentiam ausa appetere maluit in humilioribus tuto pergere quam pendulo gradu in sublimioribus fluctuare?
- Ep. 82.6.3: quis tam argutum et callens non perhorrescat ingenium? quis tanto possit eloquentiae flumini respondere? quid est peius: sustinere calumniam an facere, quem postea deligas, an peccanti veniam tribuere? quid minus ferendum: de sycofanta aedilem fieri an consulem?
- Ep. 51.4.5: et, si hoc verum est, ubi est fides nostra? ubi praeconium resurrectionis? ubi apostolica doctrina, quae in ecclesiis Christi hucusque perdurat? ubi illa benedictio ad Adam et ad semen eius et ad Noe et ad filios eius: *crescite et multiplicamini et replete terram*?
- Ep. 128.3.5: quid te adolescentia, quid pulchra, quid luxuriosa delectat? uteris balneis, cute nitida, rubicundus incedis, carnibus vesceris, affluis divitiis, pretiosa veste circumdaris et iuxta serpentem mortiferum securum dormire te credis? an non habitas in eodem hospitio, in nocte dumtaxat? ceterum totos dies in huiusce modi confabulatione consumens quare solus cum sola et non cum arbitris sedes? cum etiam ipse non pecces, aliis peccare videaris . . . ?

Group two

- Ep. 72.2.4: quid plura?
- Ep. 68.1.4: quid Petro Pauloque sublimius?
- Ep. 68.1.4: quid inter reges Iosia sanctius?
- Ep. 66.13.3: num huiusce modi ministeria aliis imperare non poterant?
- Ep. 45.5.2: quid ad te?
- Ep. 79.5.3: quae vidua non huius auxilio sustentata est? qui pupillus non in eo repperit patrem?
- Ep. 97.2.3: quid maledictorum pannos hinc inde consuitis et eorum carpit vitam, quorum fidei resistere non valetis? num idcirco vos non estis heretici, si nos quidam adsertione vestra crediderint peccatores, et os inpietate fetidum non habebitis, si cicatricem potueritis in nostra aure monstrare? quid iuvat vestram perfidiam vel prodest pellis Aethiopica et pardi varietas, si in nostro corpore naevus apparuerit?

- Ep. 49.13.3: quid in illis apertum, quid simplex est? quae verba non sensuum: qui sensus non victoriae?
- Ep. 77.4.1-2: sed quid ego in abolitis et antiquis moror quaerens excusare culpam, cuius paenitentiam ipsa confessa est? quis hoc crederet, ut post mortem secundi viri in semet reversa, quo tempore solent viduae neglegentes iugo servitutis excusso agere se liberius, adire balneas, volitare per plateas, vultus circumferre meretricios, saccum indueret, errorem publice fateretur et tota urbe spectante Romana ante diem paschae in basilica quondam Laterani, qui Caesariano truncatus est gladio, staret in ordine paenitentum, episcopo et presbyteris et omni populo conlacrimanti sparsum crinem, ora lurida, squalida manus, sordida colla submitteret? quae peccata fletus iste non purget? quas inveterates maculas haec lamenta non abluant?
- Ep. 39.2.3: numquid et in meam mentem non hic saepius fluctus inliditur? quare senes inpii saeculi divitiis perfruuntur? quare adulescentia rudis et sine peccato pueritia inmaturo flore exuitur? quid causae est ut saepe bimuli trimulique et ubera materna lactantes daemonio corripiantur, repleantur lepra, morbo regio devorentur et e contrario inpii, adulteri, homicidae ac sacrilegi vegeti atque securi de sua in deum sanitate blasphemant, praesertim cum iniustitia patris non redundet ad filium et anima, quae peccaverit, ipsa moriatur?
- Ep. 45.2.2: dicant, quid numquam in me aliter, senserint, quam Christianum decebat? pecuniam cuius accepi? munera vel parva vel magna non sprevi? in manu mea aes alicuius insonuit? obliquus sermo, oculus petulans fuit?
- Ep. 66.13.1: ubi vincula? ubi alapae? ubi sputa? ubi flagella? ubi patibulum? ubi mors?

Frequency of Rhetorical Question

	Total
No. of columns	828
No. of examples	
1 question in series	388
2 questions	94
3 "	26
4 "	15
5 "	8
6 "	2
epanaphoric	55

A total of 588 examples indicates that St. Jerome is fond of the device of rhetorical question. Of all the figures of vivacity found in

the *Letters* of St. Jerome, rhetorical question ranks second from the viewpoint of frequency. It occurs in the ratio of 1:2 in comparison with the figure of polysyndeton, which ranks highest numerically. St. Jerome manifests a preference for the grouping of several questions into asyndetic and epanaphoric series. In all the Fathers whose works can be compared with the *Letters* of St. Jerome, the device of rhetorical question is a prominent feature of style. Four hundred and seventy-two examples of the device have been noted in the *Letters* of St. Augustine. A total of 3,683 examples found in the *Sermons* of St. Augustine yields a ratio of 6:2 in comparison with those noted in the *Letters* of St. Jerome.¹³ A comparison of the totals for the multifold variety of rhetorical question found in the works of the various Fathers reveals some interesting data. Of the 588 examples found in the *Letters* of St. Jerome, 200 are of the multifold variety, ninety-four of which are of the two-fold type; of the 767 examples in the works of St. Hilary, 255 are of the multifold variety, 112 of which are of the two-fold type;¹⁴ of the 3,685 examples in the *Sermons* of St. Augustine, 1,210 involve the multifold type, 771 of which are of the two-fold variety;¹⁵ of the 193 examples in the *Soliloquies and Dialogues* of St. Augustine, sixty-two involve the multifold type, forty-four of which are of the two-fold type;¹⁶ of the 651 examples in the *Sermons* of St. Basil, 319 are of the multifold variety, 123 of which are of the two-fold type;¹⁷ of the 510 examples in the *Homilies* of St. Chrysostom, 145 involve the multifold form, seventy-nine of which are of the two-fold type.¹⁸

4. PARENTHESIS

Parenthesis is a figure wherein a clause or sentence is inserted within a normal sentence for the sake of explanation. The device as noted in the *Letters* of St. Jerome falls into two groups: Group one contains examples in which the parenthetical expression is introduced

13. Barry, 97.

14. Buttell, 82.

15. Barry, 97.

16. Bogan, 147.

17. Campbell, 52.

18. Burns, 39.

by the words *id est* or *hoc est*; group two, instances of the direct type of parenthesis, where no word or words introduce the explanatory remark.

Group one

- Ep. 130.15.1: nunc tantum ad virginem loquar, *id est* non ea, quae extra te, sed in te sunt, tantum considerans.
- Ep. 140.20.1: ergo in servis suis ipse dominus operatur opus suum nec propria, qui postulat, salute contentus est, sed quae sit gloria filiorum, *id est* servorum dei.
- Ep. 73.4.2: adfirmat autem apostolus, quod Aaron sacerdotium, *id est* populi Judaeorum, et principium habuerit et finem, Melchisedech autem, *id est* Christi ecclesiae, et in praeteritum et in futurum aeternum sit nullumque habuerit auctorem . . .
- Ep. 26.4.1: unde et Paulus adserit non posse aliquam respondere amen, *id est* confirmare, quae praedicta sunt, nisi intellexerit praedicationem.
- Ep. 112.13.1: haec ergo summa est quaestionis, immo sententiae tuae, ut post evangelium Christi bene faciant credentes Judaei, si legis mandata custodiant, hoc est, si sacrificia offerant, quae obtulit Paulus, si filios circumcidant, si sabbatum servent, ut Paulus in Timotheo et omnes observavere Judaei.

Group two

- Ep. 70.3.2: quamquam Nazareum nostrum et—ut ipse solebat dicere—Galileum statim in proelio senserit et mercedem linguae putidissimae conto ilia perfossus acceperit.
- Ep. 72.2.2: neque enim valet natura contra naturae dominum—aut potest vas figulo dicere: quare me ita fecisti aut ita?—licet, quod pro miraculo, signo atque portento fit, legem naturae facere non possit.
- Ep. 22.2.1: haec idcirco, mi domina Eustochium—dominam quippe debeo vocare sponsam domini mei—, ut ex ipso principio lectionis agnosceres non me nunc laudes virginitatis esse dicturum, quam probasti optime, eam cum secuta es, . . .
- Ep. 22.32.2: vidi nuper—nomina taceo, ne saturam putes—nobilissimam mulierum Romanarum. . .
- Ep. 22.28.3: sunt alii—de mei ordinis hominibus loquar—, . . .
- Ep. 22.30.6: teste est tribunal, ante quod iacui, iudicium teste est, quod timui—ita mihi numquam contingat talem incidere quaestionem!—, liventes habuisse me scapulas, plagas sensisse post somnum et tanto dehinc studio divina legisse, quanto mortalia ante non legeram.

- Ep. 112.15.2: ut probes verum esse quod adseris, suscipe aliquem Judaeorum, . . . qui quarta decima die mensis primi agnum mactet ad vesperam, et, cum hoc feceris, immo non feceris—scio enim te Christianum et rem sacrilegam non esse facturum—, velis nolis tuam sententiam reprobaris et tunc disces opere difficilius esse confirmare sua quam aliena reprehendere.
- Ep. 77.3.3: dimisit ergo, ut aiunt, vitiosum; dimisit illius et illius criminis noxium; dimisit—paene dixi, quod clamante vicinia uxor sola non prodidit.
- Ep. 121.7.5: quando omnes peccaverunt, simul inutiles facti sunt, non fuit, qui faceret bonum, non fuit usque ad unum. incredibilis ergo bonitas et inaudita clementia mori pro iniis—vix enim pro iusto aliquem et bono suum sanguinem fundere metu mortis cuncta terrente; nam inveniri interdum, ut aliquis pro re iusta et bona audeat mori—, caritas autem dei, quam in nobis habuit, hinc maxime conprobatur, . . .
- Ep. 117.10.2: veniet, veniet tempus—dies adlabitur, dum ignoras—et iste formosus tuus, quia cito senescunt mulieres, maxime quae iuxta viros sunt, vel ditiozem repperiet vel iuniorem.

Frequency of Parenthesis

	Total
No. of columns	828
No. of examples	
direct	183
indirect: <i>id est</i> type	330

The majority of the examples of parenthesis found in the *Letters* of St. Jerome are of the type introduced by *id est* or *hoc est*. Only 183 of the 513 instances are of the direct type in which the introductory words are omitted. The more formal type of parenthesis called hypostrophe, in which the thought is resumed after a parenthesis by either repetition or a demonstrative, is not present, as far as I have observed. In the works of St. Hilary, 574 examples have been noted of the direct type of parenthesis and of its substitute introduced by *id est*.¹⁹ In some of the letters of St. Jerome which deal with the explanation of certain psalms and biblical passages, the number of parentheses introduced by *id est* is large. Like St. Jerome, St. Augustine prefers in his *Letters* the brief, clear-cut type of parenthesis. Unlike St. Jerome, on the other hand, he favors the direct type of parenthesis, employing it approximately five times as often as the indirect

19. Buttell, 86.

type.²⁰ St. Jerome uses the indirect type twice as often as the direct. St. Augustine in his *Sermons* uses parenthesis more sparingly than St. Jerome does in his *Letters*. A comparison, however, of the quality of the representative examples reveals that St. Jerome is fonder of the less elaborate parenthetical expressions than is St. Augustine.

We are impressed by the noticeable paucity of examples of parenthesis in the *Sermons* of St. Basil and in the *Homilies* of St. Chrysostom. In the *Sermons* of St. Basil, the figure occurs fifty-three times, twice with hypostrophe;²¹ in the *Homilies* of St. Chrysostom, thirty-seven times, once with hypostrophe.²² Unlike the examples found in the *Letters* of St. Jerome, those noted in the *Sermons* of St. Basil and in the *Homilies* of St. Chrysostom are neither striking in quality nor do they have any appreciable rhetorical force.

5. EXCLAMATIO

Exclamatio involves a transference of emotional feeling, that is, the orator strives to awaken in others the same emotions that he has experienced or is experiencing. The device resembles the rhetorical question in form and effect.

- Ep. 45.4.2: nunc vero—pro nefas!—nomine Christianae praetermissa domum suarum cura et proprii oculi trabe neglecta in alieno festucam quaerunt.
- Ep. 61.4.3: o praecidendam linguam ac per partes et frustra lacerandam!
- Ep. 60.2.2: o mors, quae fratres dividis et amore sociatos crudelis ac dura dissocias!
- Ep. 122.2.1: o clementiam dei, a nostram duritiam!
- Ep. 60.18.2: o si possemus in talem ascendere speculam, de qua universam terram sub nostris pedibus cerneremus!
- Ep. 148.15.3:—o miram dei clementiam, o ineffabilem dei benignitatem—.
- Ep. 45.4.1: o invidia primum mordax tui! o satanae calliditas semper sancta persequens!
- Ep. 60.16.4: quot monasteria capta, quantae fluviorum aquae humano cruore mutatae sunt!
- Ep. 60.11.1: quotiens ille tranmarinis epistulis deprecatus est, ut ali-

20. Bogan, 145.

21. Campbell, 54.

22. Burns, 40-1.

- quid ad se scriberem! quotiens nocturnum de evangelio petito-rem et interpellatricem duri iudicis mihi viduam exhibuit!
- Ep. 60.10.3: Jesu bone, qui gemitus, qui heulatus, quae cibi interdictio, quae fuga oculorum omnium!
- Ep. 130.19.7: felix illa conscientia et beata virginitas, in cuius corde praeter amorem Christi, qui est sapientia, castitas, patientia atque iustitia ceteraeque virtutes, nullus alius versatur amor nec ad recordationem hominis aliquando suspirat nec videre desiderat, quem, cum viderit, nolit dimittere.
- Ep. 147.7.1: o funestos oculos meos! o diem illam omni maledictione dignissimam, in qua epistulas tuas, quas huc usque retinemus, consternata mente legi! quae ibi turpitudines! quae blanditiae! quanta de conducto stupro exultatio! hocine diaconum non loqui sed scire potuisse!

Frequency of Exclamatio

	Total
No. of columns	828
No. of examples	103

The total number of 103 examples found in the *Letters* of St. Jerome, when compared with the totals presented in the works of the other Fathers with whom St. Jerome can be compared, might lead one to believe that St. Jerome has a special liking for such a figure of emotional appeal as exclamatio. The impressiveness, however, of the use of the device is lessened by the fact that most of the examples are found in letters of consolation, in which the expression of emotional appeal, tenderness of feeling, and of sympathetic sorrow is legitimate. These examples confirm again — a tendency noted elsewhere — St. Jerome's adherence to the principle of adaptation and conformity of style to subject matter. Exclamatio is not a marked feature of style of the *Letters* of St. Augustine nor of his *Soliloquies and Dialogues*. The device occurs twenty-nine times in the former,²³ twenty-eight times in the latter.²⁴ Even in his *Sermons*, St. Augustine is surprisingly restrained in the employment of exclamatio. One hundred and sixty-eight instances, 130 of which are a little far-fetched, indicate, indeed, a moderate use.²⁵ The frequent combination of exclamatio, however, with optatio, prosopopoiia, metaphor, alliteration, and polyptoton, renders

23. Parsons, 219.

24. Bogan, 146.

25. Barry, 114.

the style of St. Augustine's *Sermons* oratorical and rhetorical. The figure is used very sparingly by St. Ambrose in his *Letters*.²⁶

In the *Sermons* of St. Basil and in the *Homilies* of St. Chrysostom, the device of exclamatio, occurring fourteen times²⁷ and nine times,²⁸ respectively, is not considered remarkable in its stylistic effects.

6. IRONY AND SARCASM

The essence of the figure of irony is dissimulation. What is actually said is the opposite of what is thought. The speaker disguises, as it were, the real meaning of his statement, but the disguise is apparent. When irony assumes a bitter turn, it is designated as sarcasm.

- Ep. 69.3.5: omnia scorta, publicae conluvionis sordes, impietas in deum, parricidium et incestum in parentes atque in extraordinarias voluptates utriusque sexus mutata natura Christi fonte purgantur:
- Ep. 69.3.5: uxoris inhaerebunt maculae et lupanaria thalamis praeferentur?
- Ep. 123.13.3: quasi non possis probatae aetatis habere famulos vel liberos, in quorum nutrita es manibus, qui praesint domui, qui ad publicum respondeant, tributa persolvant, qui te suscipiant ut patronum, diligant ut alumnam, venerentur ut sanctam.
- Ep. 49.9.2: Christum in carne virginem, in spiritu monogamum, quod unam haberet ecclesiam, noster in reliquas sermo testatus est: et crediti sumus nuptias condemnare!
- Ep. 49.14.1: quasi vero rogandus fuerit, ut mihi cederet, et non invitus ac repugnans in veritatis vincla ducendus.
- Ep. 57.12.5: quasi omnes latrones et diversorum criminum rei deserti sint et cruentos gladios philosophorum voluminibus ac non arborum truncis occulant.
- Ep. 51.4.5: iam enim non erit benedictio, sed maledictio iuxta Originem, qui angelos vertit in animas et de sublimi fastigio dignitatis facit ad inferiora descendere, quasi deus generi humano non possit animas per benedictionem dare, nisi angeli peccaverint, et tot in caelis ruinae sint, quot in terra nativitates.
- Ep. 40.3.1: dabo consilium, quibus adsconditis possis pulchrior apparere: nasus non videatur in facie, sermo non sonet ad loquendum, atque ita et formosus videri poteris et disertus.

26. Adams, 122.

27. Campbell, 53.

28. Burns, 40.

- Ep. 117.1.2: cui ego: 'optimam', inquam, 'mihi iniungis provinciam, ut alienus conciliem, quas filius fraterque non potuit, quasi vero episcopalem cathedram teneam et non clausus cellula ac procul a turbis remotus vel praeterita plangam vitia vel vitare nitar praesentia. . . .'
- Ep. 54.5.4: iunguntur nostri ordinis, qui et roduntur et rodunt adversum nos loquaces, pro se muti; quasi et ipsi aliud sint quam monachi et non, quidquid in monachos dicitur, redundet in clericos, qui patres sunt monachorum.

Frequency of Irony

	Total
No. of columns	828
No. of examples	31

Irony is used very infrequently in the *Letters* of St. Jerome as well as in the works of the other Church Fathers with whom St. Jerome can be compared. A total of thirty-one examples, most of which are mildly ironical, indicate that St. Jerome has no special interest in the device. It is the least used of all the figures of vivacity noted in the *Letters* of St. Jerome. Other Latin Fathers employ the figure of irony even less frequently than St. Jerome. It occurs twenty-five times in the works of St. Hilary;²⁹ five times in the *Sermons* of St. Augustine;³⁰ twenty-nine times in his *Letters*³¹ and ten times in his *Soliloquies and Dialogues*.³²

Very few examples of irony have been found in the *Sermons* of St. Basil and in the *Homilies* of St. Chrysostom. Seven are noted in the *Sermons* of St. Basil;³³ four in the *Homilies* of St. Chrysostom.³⁴

7. LITOTES

Litotes is the making of an affirmation by the denial of its opposite.

- Ep. 18A.6.3: *non minimum* pulverem.
- Ep. 39.7.3: *non agnosco* matrem meo domino displicentem.
- Ep. 124.4.4: . . . adserens diabolum *non incapacem* esse virtutis. . .
- Ep. 82.7.2: *non negare*.
- Ep. 82.8.1: cuncti Palaestini episcopi *non ignorant*.

29. Buttell, 89.

30. Barry, 126.

31. Parsons, 216.

32. Bogan, 152.

33. Campbell, 55.

34. Burns, 43.

- Ep. 82.3.2: *novimus canones ecclesiasticos, non ignoramus ordines singulorum.*
 Ep. 82.5.1: *nostra non deneget.*
 Ep. 61.2.1: *non nego.*
 Ep. 45.6.2: *non negavit.*
 Ep. 127.2.3: *non negare.*
 Ep. 80.3.2: *non distinctum codicem.*
 Ep. 51.6.3: *professionem . . . non minimam.*
 Ep. 45.1.2: *mecum dolebis ardere non paucos.*

Frequency of Litotes

	Total
No. of columns	828
No. of examples	52

The total of fifty-two examples does not indicate a generous use of the device in the *Letters* of St. Jerome, making for an occurrence of it on an average of exactly one to every sixteen columns. Although there is a frequent occurrence of the type of the device in which a negative is combined with some form of the verb *nego*, the usage does not develop into monotony. The frequency of litotes in the *Letters* of St. Jerome is 6:16 compared with the frequency of the device in the works of St. Hilary. A striking feature of the sixty-three examples found in the *Soliloquies and Dialogues* of St. Augustine is the presence of thirty different phrases of negation.³⁵ In his *Letters*, on the other hand, there is little choice of negation manifested in the forty-five examples noted by the investigator. Twenty-seven of the examples have *non parvus* in some form.³⁶ Litotes occurs 240 times in the *Sermons* of St. Augustine, where the choice of negation is more varied than in the *Letters* of St. Jerome.³⁷ Adams remarks that most of the examples found in the *Letters* of St. Ambrose are of adjectives and adverbs, remarkable for their monotonous sameness.³⁸

As in the *Letters* of St. Jerome, so in the *Sermons* of St. Basil, litotes, occurring seventy-three times, does not constitute a prominent feature of the style of the *Sermons*.³⁹

35. Bogan, 151.

36. Parsons, 221.

37. Barry, 117.

38. Adams, 122.

39. Campbell, 55.

8. OPTATIO

Optatio is a rhetorical embellishment that is suitable to pulpit oratory. The essence of the device is an impassioned wish. It is like the figure of exclamatio with this difference, that optatio is a milder way of expressing emotion than is exclamatio.

- Ep. 117.8.1: atque utinam ille mentitus sit et magis timens hoc quam arguens dixerit!
- Ep. 66.13.2: ego quidem Romae non eram et tunc me tenebat heremus —atque utinam pertenuisset!—
- Ep. 58.10.2: Lactantius, quasi quidem fluvijs eloquentiae Tullianae, utinam tam nostra adfirmare potuisset, quam facile aliena destruxit!
- Ep. 71.6.2: atque utinam omni tempore ieiunare possimus, quod in Actibus apostolorum diebus pentecostes et die dominico apostolum Paulum et cum eo credentes fecisse legimus—
- Ep. 102.2.2: utinam mereremur complexus tuos et conlatione mutua vel doceremus aliqua vel disceremus!
- Ep. 84.3.5: quod autem opponunt congregasse me libros illius super cunctos homines, utinam omnium tractatorum haberem volumina, ut tarditatem ingenii lectionis diligentia compensarem!
- Ep. 130.6.7: atque utinam rarum esset exemplum, quod quanto crebrius est, tanto istae feliciores, quae ne plurimarum quidem exempla sectatae sunt!

Frequency of Optatio

	Total
No. of columns	828
No. of examples	31

Like irony, the figure of optatio is altogether negligible in its effect on the style of the *Letters* of St. Jerome. Thirty-one examples reveal that the device does not appeal to St. Jerome. Impassioned wish is not especially suitable to the epistolary type of composition. The eighty examples of the figure found in the *Sermons* of St. Augustine,⁴⁰ the fifteen in his *Soliloquies and Dialogues*,⁴¹ the twenty in the *Letters* of St. Ambrose,⁴² and the sixteen in the works of St. Hilary⁴³

40. Barry, 129.

41. Bogan, 149.

42. Adams, 123.

43. Buttell, 90.

warrant the conclusion that optatio is insignificant as a feature of style in those works.

9. APOSTROPHE

Apostrophe is a figure of speech in which words are directed to an absent person as though he were present. An allied form of apostrophe is personification, in which an inanimate object is addressed.

- Ep. 120.11.13: nec vobis, inquit, o Corinthii, parum esse videatur, si nobis praedicantibus veritatem alii credant, alii non credant, alii vera morte moriantur, alii vivant ea vita quae dicit: *ego sum vita*.
- Ep. 112.9.3: o beate apostole Paule, qui in Petro reprehenderas simulationem, quare se subtraxisset a gentibus propter metum Iudaeorum, qui a Jacobo venerant, cur Timotheum, filium hominis gentilis utique et ipsum gentilium—neque enim Iudaeus erat, qui non fuerat circumciscus—, contra sententiam tuam circumcedere cogeris? respondebis mihi: 'propter Iudeos, qui erant in illis locis'. qui igitur tibi ignoscis in circumcisione discipuli venientis ex gentibus, ignosce et Petro, praecessori tuo, quod aequa fecerit metu fidelium Iudaeorum.
- Ep. 108.33.1: vale, Paula, et cultoribus tui ultimam senectutem orationibus iuva. fides et opera tua Christo te sociant, praesens facilius, quod postulas, inpetrabis, *exegi monumentum aere perennius*, quod nulla destruere possit vetustas, incidi elogium sepulchro tuo, quod huic volumini subdidi, ut quocumque noster sermo pervenerit, te laudatam, te in Bethlem conditam lector agnoscat.
- Ep. 129.4.4: haec, Iudaeae, tuarum longitudo et latitudo terrarum in his gloriaris, super his te per diversas provincias ignorantibus iactitas: *ad populum phaleras, ego te intus et in cute novi*.
- Ep. 65.21.3: 'o ecclesia, filii tui, quos genuisti tibi, vertentur in patres tuos, cum de discipulis eos feceris magistros et in sacerdotali gradu omnium testimonio conlocaris'.
- Ep. 60.5.1: quid agimus, anima? quo nos vertimus? quid primum adsumimus? quid tacemus?
- Ep. 14.11.2: cerne manus, Iudaeae, quas fixeras; cerne latus, Romane, quod foderas. videte corpus, an idem sit, quod dicebatis clam nocte tulisse discipulos.
- Ep. 77.12.1: hoc tibi, Fabiola, ingenii mei senile manus, has officiorum inferias dedi.
- Ep. 84.9.2: quisquis es adsertor novorum dogmatum, quaeso te, ut parcas Romanis auribus, parcas fidei, quae apostoli voce laudata est.
- Ep. 120.5.4: o Maria, si dominum credis et dominum tuum, quomodo

arbitraris ab hominibus esse sublatum? nescio, inquit, ubi posuerunt eum. quomodo nescis, quem paulo ante adorasti?

Frequency of Apostrophe

	Total
No. of columns	828
No. of examples	39

There are only two more examples of apostrophe than of irony found in the *Letters* of St. Jerome. The figure of apostrophe, like that of irony and optatio, is more properly a stylistic feature of oratory than of the letter. There are thirty-nine examples of apostrophe noted in the *Letters* of St. Jerome. Forty-four occur in the works of St. Hilary.⁴⁴ St. Augustine manifests a stronger liking for the device than does St. Jerome in his *Letters*. The ratio for the device between the number used by St. Jerome in his *Letters* and those occurring in the *Sermons* of St. Augustine is 1:2. One hundred and nine examples have been noted in the *Soliloquies and Dialogues* of St. Augustine.⁴⁵ Striking examples of apostrophe found in the *Letters* of St. Jerome are those that are addressed to the soul.

SUMMARY OF THE FIGURES OF VIVACITY

A comparison of the frequencies of the figures of vivacity in the Fathers whose works have been studied from the viewpoint of style reveals: 1. that most of the Fathers prefer the figure of rhetorical question to polysyndeton; that St. Jerome prefers polysyndeton to rhetorical question; 2. that St. Jerome and St. Augustine in his *Sermons* employ the figures of vivacity most frequently, each using a figure of vivacity approximately three times in every column; 3. that the use of the more rhetorical figures of irony, optatio, apostrophe, litotes, and exclamatio comprise nine percent of all the examples of the figures of vivacity in the *Letters* of St. Jerome; eleven percent in the *Sermons* of St. Augustine; eleven percent in the works of St. Hilary; thirteen percent in the *Soliloquies and Dialogues* of St. Augustine.

The statistics warrant the conclusion that St. Jerome by his preference for the less elaborate and rhetorical devices stressed the impor-

44. Buttell, 91.

45. Bogan, 150.

tance of utility rather than ornamentation. Floridity and eloquence are less likely to be stressed and aimed at in personal correspondence than in the oratorical and emotional atmosphere of sermons and polemics. The large number of examples for the figures of polysyndeton, rhetorical question, parenthesis, and asyndeton found in the *Letters* of St. Jerome is beyond reproach and criticism because of the fact that in the case of each figure St. Jerome employs, as a rule, the less elaborate type.

CHAPTER V

FIGURES OF ARGUMENTATION

The figures of argumentation are devices that were used in particular by orators in the courtroom and in the public assembly. These devices are of their nature elaborate and rhetorical in form and effect. The moderate use, however, of the less elaborate varieties of these figures lends variety, clearness, and a dramatic touch to an author's style.

1. DIAPORESIS

Diaporesis, or dubitatio,¹ is a figure in which the orator by his pretence of uncertainty and doubt as to where to begin or where to end or what to say increases immensely the apparent validity and credibility of his remarks. The hesitation lends an impression of truth to his statements.

Three doubtful examples of diaporesis indicate St. Jerome's utter neglect of the figure. One example occurs in the works of St. Hilary;² ten occur in the *Soliloquies and Dialogues* of St. Augustine;³ twenty-three, in his *Sermons*.⁴

St. Basil and St. Chrysostom, likewise, avoid as much as possible the use of the figure of diaporesis. It occurs eleven times in the *Sermons* of St. Basil;⁵ seven times in the *Homilies* of St. Chrysostom.⁶

2. EPIDIORTHOSIS

Epidiorthosis is a figure in which a previous statement is retracted for the purpose of substituting a stronger and more appropriate one of correction and restriction. The ordinary words of introduction for such

1. Quint., 9. 2. 19.

2. Buttell, 93.

3. Bogan, 150.

4. Barry, 133.

5. Campbell, 56.

6. Burns, 45.

a device are *potius*, *potius etiam*, *potius iam*, *potius quia*, *vel potius*, *ac paene*, *ut verius dicam*, and *ut verius loquar*.

- Ep. 58.9.2: si haberes hoc fundamentum, *immo* quasi extrema manus in tuo opere duceretur, nihil pulchrius, nihil doctius, nihilque Latinius tuis haberemus voluminibus.
- Ep. 123.16.1: quis hoc crederet, quae digno sermone historiae comprehenderent Romam in gremio suo non pro gloria sed pro salute pugnare, *immo* ne pugnare quidem sed auro et cuncta superlectili vitam redimere?
- Ep. 114.3.1: suscipe igitur librum tuum, *immo* meum et, *ut verius dicam*, nostrum;
- Ep. 108.22.2: et Esaiiae, *immo* domini per Esaiam, in se cerneret verba compleri:
- Ep. 112.11.2: ego, *immo* alii ante me exposuerunt causam, quam putaverant, non officiosum mendacium defendentes, sicut tu scribis, sed docentes honestam dispensationem, ut et apostolorum prudentiam demonstrarent et blasphemantis Porphyrii inpudentiam cohercerent, qui Paulum et Petrum puerili dicit inter se pugnasse certamine, *immo* exarsisse Paulum invidia virtutum Petri et ea scripsisse iactanter, vel quae non fecerit vel, si fecit, procaciter fecerit id in alio reprehendens, quod ipse commiserit.
- Ep. 82.4.3: unus e populo sum, *immo* ne unus quidem, qui multis clamantibus tacui.
- Ep. 53.7.3: puerilia sunt haec et circulatorum ludo similia, docere, quod ignores, *immo*, ut cum Clitomacho loquar, nec hoc quidem scire, quod nescias.
- Ep. 60.14.5: ut regi, sic episcopo, *immo* minus regi quam episcopo.

Frequency of Epidiorthosis

	Total
No. of columns	828
No. of examples	130

The examples of epidiorthisis comprise almost half of all of the examples of the figures of argumentation found in the *Letters* of St. Jerome. St. Jerome employs the figure 130 times or approximately twice as often as St. Augustine does in his *Sermons* and five times as frequently as St. Hilary does in his works. There are few instances of the elaborate type of epidiorthisis found in the *Letters* of St. Jerome where he uses the figure twice within one clause. St. Jerome uses this device not only to stimulate interest but also to define more accurately his points at issue and to express more exactly and

positively his thoughts. Epidiorthosis is not a prominent feature of the style of the *Letters* of St. Augustine nor of his *Soliloquies and Dialogues*, where the device occurs twenty-nine times⁷ and seven times,⁸ respectively. Most of the thirty-five examples found in the *Letters* of St. Ambrose are introduced by *immo*.⁹

The device of epidiorthisis occurring sixteen times in the *Sermons* of St. Basil is considered to be almost without rhetorical significance because of its infrequency and its imperfection in form.¹⁰ The thirty-six examples noted in the *Homilies* of St. Chrysostom yield an average slightly higher than that found in the *Sermons* of St. Basil.¹¹

3. PROKATALEIPSIS

Prokateleipsis is a device in which an argument is overthrown by the speaker through anticipation and refutation.

- Ep. 112.8.3: quare separatim et non in publico? ne fidelibus ex numero Judaeorum, qui legem putabant esse servandam et sic credendum in domino salvatore, fidei scandalum nasceretur.
- Ep. 108.24.2-3: quodsi obtenderis: 'ergo et nos post resurrectionem comedemus? et quomodo clausis ingressus est ianuis contra naturam pinquium et solidorum corporum?' audies: noli propter cibum resurrectionis fidem in calumniam trahere, nam et archisynagogi filiae suscitatae iussit cibum dari et Lazarus, quadriduanus mortuus, cum ipso scribitur inisse convivium, ne resurrectio eorum phantasma putaretur. sin autem clausis ingressus est ianuis et idcirco spiritale et aetherium corporis niteris adprobare, ergo et, antequam pateretur, quia contra naturam graviorum corporum super mare ambulavit, spiritale corpus habuit et apostolus Petrus, quia et ipse super quas pendulo incessit gradu, spiritale corpus habuisse credendus est, cum potentia magis et virtus ostenditur dei, quando fit aliquid contra naturam.
- Ep. 84.11.4: 'et quomodo', inquires, 'martyrio dignus fuit?' scilicet ut martyrio deleter errorem, ut unam culpam sanguinis sui effusione purgaret.
- Ep. 58.4.1: 'quorsum', inquires, 'haec tam longo repetita principio?' videlicet ne quicquam fidei tuae deesse putes, quia Hierosolymam

7. Parsons, 218.

8. Bogan, 155.

9. Adams, 124.

10. Campbell, 56.

11. Burns, 44.

non vidisti, nec nos idcirco meliores aestimes, quod huius loci habitaculo fruimur, sed sive hic sive alibi aequalem te pro operibus tuis apud deum nostrum habere mercedem.

Ep. 22.19.1: dicat aliquis: 'et audes nuptiis detrahere, quae a domino benedictae sunt?' non est detrahere nuptiis, cum illis virginitas antefertur.

Frequency of Prokataleipsis

	Total
No. of columns	828
No. of examples	5

The figure of prokataleipsis is negligible in its stylistic effects in the *Letters* of St. Jerome. It occurs five times. In the works of St. Hilary, there is no clear-cut example of the figure, the "seven rather doubtful examples" proving St. Hilary's lack of interest for the figure.¹² In the *Soliloquies and Dialogues* of St. Augustine, prokataleipsis occurs four times.¹³ In his *Sermons*, on the other hand, St. Augustine employs the figure eighty-nine times, or in a ratio of approximately 5:1 in comparison with those noted in the *Letters* of St. Jerome.¹⁴

The frequency of prokataleipsis in the *Homilies* of St. Chrysostom—occurring forty-four times¹⁵—is remarkable when compared with the five examples of this figure which were found in the *Letters* of St. Jerome. Eighteen instances are found in all the *Sermons* of St. Basil.¹⁶

4. PARALEIPSIS

Paraleipsis is very common among the orators, especially Cicero. In this figure the speaker succeeds in revealing those very points which he pretends to pass over in silence. The common verbs *taceo* and *omitto* usually introduce this figure of rhetoric.

Ep. 70.4.2: *quid loquar* de Melitone, Sardensi episcopo, quid de Apollinari, Hierapolitanae ecclesiae sacerdote, Dionysioque, Corinthiorum episcopo, et Tatiano et Bardesane et Irenaeo, Photini martyris successore, qui origines hereseon singularum, ex quibus philosophorum fontibus emanarint, multis voluminibus explicarunt?

12. Buttell, 95.

13. Bogan, 156.

14. Barry, 151.

15. Burns, 48.

16. Campbell, 57.

- Ep. 70.5.3: de ceteris vel mortuis vel viventibus *taceo*, quorum ex scriptis suis et vires manifestae sunt et voluntas.
- Ep. 52.2.2: *taceo* de prioribus ante diluvium viris, qui post annos non-gentos non dico senilibus, sed paene iam cariosis artubus nequa-quam puellares quaesiere complexus;
- Ep. 58.10.2: *taceo* de ceteris vel defunctis vel adhuc viventibus, super quibus in utramque partem post nos alii iudicabunt.
- Ep. 61.2.4: *taceo* de Victorino Petobionensi et ceteris, qui Origenem in explanatione dumtaxat scripturarum secuti sunt et expresserunt, ne non tam me defendere quam socios criminis videar quaerere.

Frequency of Paraleipsis

	Total
No. of columns	828
No. of examples	39

St. Jerome employs the figure of paraleipsis more frequently than any of the other Fathers with whom he can be compared. St. Jerome uses the device approximately five times as often as St. Hilary, fifteen times as often as St. Augustine in his *Sermons*. The nine examples found in the *Letters* of St. Augustine¹⁷ and the five noted in his *Soliloquies and Dialogues*¹⁸ indicate a lack of interest for the figure in those works.

No clear-cut examples of paraleipsis were found in the *Sermons* of St. Basil. The four that are listed are merely hints of an abundance of arguments held in reserve.¹⁹ The one dubious example found in the *Homilies* of St. Chrysostom shows his neglect of the figure.²⁰

5. PROSOPOPIIA

Prosopopoiia is a device by which the author represents the thoughts, imaginary or real, of an absent person or of an inanimate object presented as a person.

- Ep. 107.6.2: 'et quomodo', inquires, 'peccata patrum filiis non redduntur nec filiorum parentibus, sed *anima, quae peccaverit, ipsa morietur?*'
- Ep. 107.13.1: Respondebis: 'quomodo haec omnia mulier saecularis in tanta frequentia hominum Romae custodire potero?'

17. Parsons, 224.

18. Bogan, 160.

19. Campbell, 57.

20. Burns, 48.

- Ep. 117.4.4: quodsi dixeris: 'et mihi sufficit conscientia; habeo deum iudicem, qui meae vitae testis est; non curo, quid loquantur homines', audi apostolum scribentem: *providentes bona non solum coram deo, sed etiam coram hominibus.*
- Ep. 112.21.1: dices: 'quid, si Hebraei aut respondere noluerint aut mentiri voluerint?'
- Ep. 120.10.4: et quis hoc dixerat, statim venientem a regione praevidet quaestionem: 'quid ergo dicis? omnes, qui ex Israhel sunt, perierunt? et quomodo tu ipse et ceteri apostoli et infinita Judaici populi multitudo Christum dei filium recepistis?'
- Ep. 84.9.2: dicas: 'si multorum communis est error, cur solum persequimini?'

Frequency of Prosopopiia

	Total
No. of columns	828
No. of examples	57

Prosopopiia is a noticeable feature of the style of the *Letters* of St. Jerome, although it occurs only fifty-seven times. The force of the figure in the hands of St. Jerome attracts the attention of the reader to its use rather than to its infrequency of occurrence. By substituting direct for indirect speech of an absent person, St. Jerome animates his discourse and stimulates interest where the subject matter is of its nature technical. The fifty-seven examples found in the *Letters* of St. Jerome yield a larger average per Migne column than the seventeen noted in the works of St. Hilary,²¹ or the two instances in the *Letters* of St. Augustine²² and the eight examples found in his *Soliloquies and Dialogues*.²³ The 452 examples noted in the *Sermons* of St. Augustine are in striking contrast with the total that I have found in the *Letters* of St. Jerome. In the *Sermons* of St. Augustine, the device occurs three times as frequently as in the *Letters* of St. Jerome.²⁴

21. Buttell, 96.

22. Parsons, 224.

23. Bogan, 158.

24. Barry, 137.

The 130 instances mark *prosopopoiia* as a favorite device in the *Sermons* of St. Basil.²⁵ The instances found in the *Sermons* of St. Basil are longer in form and more rhetorical in effect than those that I have found in the *Letters* of St. Jerome. St. Chrysostom also manifests a fondness for the figure, employing it seventy-six times in his *Homilies*.²⁶ It is, however, in elaboration of form more than in frequency of occurrence that St. Chrysostom reveals his sophistic training.

6. PRODIORTHOSIS

Prodiorthosis is a device in which the orator, in order to avoid offending, either promises to be brief or assumes an apologetic tone.

- Ep. 80.1.2: nos ergo rem ab illo quidem coeptam sequimur et probatam,
2.1: sed non aequis eloquentiae viribus tanti viri ornare possumus dicta. unde vereor, ne vitio meo in accadat, ut is vir, quem ille alterum post apostolos ecclesiae doctorem scientiae ac sapientiae merito conprobavit, inopia sermonis nostri longe se inferior videatur. Quod ego saepe considerans reticebam nec deprecantibus me frequenter in hoc opus fratribus adnuebam. sed tua vis, fidelissime frater Macari, tanta est, cui obsistere ne inperitia quidem potest; propter quod, ne te ultra tam gravem paterer exactorem, etiam contra propositum meum cessi, ea tamen lege atque ordine, ut, quantum fieri potest, in interpretando sequar regulam praecessorum et eius praecipue viri, cuius superius fecimus mentionem.
- Ep. 140.1.3: aggrediar opus difficillimum et sanctarum precum tuarum fultus auxilio illius versiculi recordabor: *dominus dabit verbum evangelizantibus virtute multa.*
- Ep. 28.1.1: de diapsalmate nostram sententiam flagitaras: epistulae brevitatem causati sumus et rem libri non posse explicari litteris praetexuimus.
- Ep. 79.11.4: illud in calce sermonis quaeso, ut brevitatem libelli non de inopia eloquii vel de maturae sterilitate, sed de pudoris magnitudine aestimes accidis, dum vereor ignotis me diu ingerere auribus et occultum legentium iudicium pertimesco.

25. Campbell, 60.

26. Burns, 50.

St. Jerome does not exhibit a fondness for the figure of prodiorthosis. The device occurs only four times. Prodiorthosis in the *Letters* of St. Jerome does not take the form of a promise to be brief but rather of an apology for being brief or for lacking talent necessary for the accomplishment of a certain task. The figure occurs nineteen times in the *Soliloquies and Dialogues* of St. Augustine²⁷ and ranks highest in frequency of all the figures of argumentation employed by St. Augustine in those works. Fifty-eight instances are noted in the *Sermons* of St. Augustine.²⁸ The fourteen examples found in the works of St. Hilary are of the apologetic type.²⁹

In the *Sermons* of St. Basil, prodiorthosis is least in frequency among the figures of argumentation. The seven examples take the form of a promise to be brief.³⁰ The four examples noted in the *Homilies* of St. Chrysostom appear doubtful. They are apologetic in form and show little rhetorical force.³¹

7. DIALEKTIKON

Dialektikon is a figure by which an orator develops a point at issue by a combination of question and answer. The orator may direct the question to himself and answer it himself, or he may direct it to someone else and, without waiting for a reply, answer it himself.

Ep. 14.10.3: paupertatem times? sed beatos pauperes Christus appellat. labore terreris? sed nemo athleta sine sudoribus coronatur. de cibo cogitas? sed fides famam non sentit. super nudam metuis humum exesa ieiuniis membra conlidere? sed dominus tecum iacet, squalidi capitis horret inculta caesaries? sit caput tuum Christus. infinita heremi vastitas terret? sed tu paradisum mente deambula. quotienscumque illuc cogitatione conscenderis, totiens in heremo

27. Bogan, 159.

28. Barry, 153.

29. Buttell, 99.

30. Campbell, 62.

31. Burns, 52.

- non eris. scabra sine balneis adtrahetur cutis? sed qui in Christo semel lotus est, non illi necesse est iterum lavare.
- Ep. 14.1.2: tacerem? sed quod ardenter volebam, moderate dissimulare non poteram. impensius obsecrarem? sed audire nolebas quia similiter non amabas.
- Ep. 77.2.1: ieiunium praedicem? praevvertunt elemosynae. humilitatem laudem? maior est ardor fidei. dicam adpetitas sordes et in condemnationem vestium sericarum plebium cultum et servilia indumenta quaesita? plus est animum deposuisse quam cultum.
- Ep. 84.4.1: quid igitur faciam? negem me eiusdem dogmatis esse? non credent. iurem? ridebunt et dicent: 'domi nobis ista nascuntur'.
- Ep. 82.3.1: quis eos compellit exire? nonne amor dei? quis per heremum separatos in unum congregat? nonne tua dilectio?
- Ep. 54.4.3: cui dimittis tantas divitias? Christo, qui mori non potest. quem habebis heredem? ipsum, quem et dominum.
- Ep. 123.8.2: quid igitur? damnamus secunda matrimonia? minime, sed prima laudamus. abicimus de ecclesia digamos? absit, sed monogamos ad continentiam provocamus.

Frequency of Dialektikon

	Total
No. of columns	828
No. of examples	14

As a rule, St. Jerome employs the simpler type of dialektikon. Only once does he carry the figure beyond three questions and answers. Most of the eighteen examples found in his *Letters* consist of two questions and answers. Several of the fourteen examples noted in the works of St. Hilary are developed through a long paragraph.³² In his *Sermons*, St. Augustine employs the figure more frequently than St. Jerome by the ratio of 50:2. The 1,402 examples constitute a large number for such an artistic figure as dialektikon. The device is definitely a marked element of style of the *Sermons* of St. Augustine, assuming the first place in frequency among the figures of argumentation.³³

The figure of dialektikon has just as strong an appeal for St. Basil in his *Sermons* as it does for St. Augustine in his *Sermons*. The 158 examples constitute a marked element in the style of the *Sermons* of St. Basil.³⁴ Dialektikon, occurring fifty-four times, is also a favorite

32. Buttell, 98.

33. Barry, 148.

34. Campbell, 62.

device in the *Homilies* of St. Chrysostom and ranks second from the viewpoint of frequency among all the figures of argumentation noted in the *Homilies*.³⁵

8. HYPOPHORA

Hypophora, like prokatalipsis, is the presentation of an objection for the sake of immediate refutation. In prokatalipsis, however, the objection is real; in hypophora, it is hypothetical. The combination of question and answer renders the device very effective.

- Ep. 69.5.6: quaeram et aliud: si quis et ante baptismum habuerit concubinam et illa mortua baptizatus uxorem duxerit, utrum clericus debet fieri an non? respondis posse fieri, quia concubinam habuerit, non uxorem;
- Ep. 69.4.4: sed quaero: quomodo tuae sordes lotae sunt et meae munitiae sorditatae? 'non dico', ais, 'sordidatas, sed in eodem statu mansisse, quo fuerant', 'si enim sordes fuissent, lotae enim utique essent ut mea'.
- Ep. 78.39.1: qui sunt isti ambulantes? utique viatores et praetereuntes, qui per istud saeculum ad alias mansiones transire festinant.
- Ep. 78.30.1: qui sunt isti filii necessitatis? psalmus ipse nos doceat; *adferte domino, filii dei, adferte domino filios arietum*.
- Ep. 22.11.1: quodsi volueris respondere te nobili stirpe generatam, semper in deliciis, semper in plumis, non posse a vino et esculentioribus cibus abstinere nec his legibus vivere districtius, respondebo:

Frequency of Hypophora

	Total
No. of columns	828
No. of examples	12

The total of twelve examples of hypophora found in the *Letters* of St. Jerome is striking when compared with totals presented in the studies of the style of the works of other Church Fathers. The device occurs three times in the *Soliloquies and Dialogues* of St. Augustine,³⁶ twice in his *Sermons*,³⁷ twice in the *Sermons* of St. Basil,³⁸ and twelve times in the *Homilies* of St. Chrysostom.³⁹

35. Burns, 51.

36. Bogan, 157.

37. Barry, 142.

38. Campbell, 62.

39. Burns, 52.

SUMMARY OF THE FIGURES OF ARGUMENTATION

The statistics show that the figures of argumentation, in general, do not appeal to St. Jerome. Two hundred and sixty-five examples of eight different figures yield a small average per column of text. Those figures that are recognized as rhetorical and oratorical by nature are used very moderately by St. Jerome. The figures of prokataleipsis, prodiorthosis, and diaporesis occur together only twelve times. Restraint is the characteristic feature of St. Jerome's use of the figures of argumentation, not only in frequency of occurrence but also in quality. Comparing St. Jerome in his *Letters* with St. Augustine in his *Sermons*, St. Basil in his *Sermons* and St. Chrysostom in his *Homilies* we obtain the following results: St. Jerome uses the figures of argumentation on an average of one to every three columns; St. Augustine in his *Sermons*, on an average of one to every column; St. Basil in his *Sermons*, one to every sixty-six lines; St. Chrysostom in his *Homilies*, one to every fifty-one lines.

The figures of argumentation were effective in courtroom pleas because they were naturally suitable to oral demonstrations. In written discourse they tend to become artificial. They were employed in other forms of discussion where there was a need for the refutation of important objections. The gentler atmosphere of private correspondence is not inviting to such rhetorical devices. St. Jerome, however, had occasion to make use of these figures in letters which were sermonettes in effect. He reminds the reader of a pulpit speaker in his preachment and inculcation of doctrines of moral well-being, in his definition of the duties of the different states of life. Some of his letters were nothing less than homilies to his little congregation of ascetics, women as well as men. In the light of such considerations, the use of the figures of argumentation in the *Letters* of St. Jerome can be defended as being not only justifiable but also necessary.

CHAPTER VI

MINOR FIGURES OF RHETORIC

Under the heading of minor figures are included those devices that received a special consideration and development from the disciples of the Second Sophistic. These figures, which were characteristic of the compositions of the rhetors of the First Sophistic, appealed to the artistic and extravagant tastes of the adherents of the Second Sophistic. Only one instance of antimetathesis was noted in the *Letters* of St. Jerome. Hence this device is not discussed in this study.

1. HYPERBATON

Hyperbaton, or *verbi transgressio*,¹ is a figure in which the natural order of words is broken. The device is an effective means of placing emphasis upon the word or words thus displaced. The following are representative examples found in the *Letters* of St. Jerome. Group one contains instances where the figure is formed by the separation of a noun and its modifier; group two, by the separation of an infinitive and its accusative subject by placing the finite verb between them; group three, by the separation of the preposition and its object; group four, by the separation of a participle and its auxiliary in compound tenses; group five, by the separation of an adverb from the verb that it modifies.

Group one

- Ep. 77.6.1: diu morati sumus in paenitentia, in qua velut in vadosis locis resedimus, ut maior nobis et absque ullo inpedimento se laudum eius *campus* aperiret.
- Ep. 22.35.8: *tales* Philo, Platonici sermonis imitator, *tales* Josephus, Graecus Livius, in secunda Judaicae captivitatis historia *Essenos* refert.
- Ep. 22.33.2: nec hoc crudeliter quisquam factum putet: *tantus* per totam Aegyptum cunctos *terror* invasit, ut unum solidum dimississe sit criminis.

1. Quint., 8. 6. 62.

- Ep. 22.31.1: *aliena nobis auri argentique sunt pondera, nostra possessio spiritalis est.*
 Ep. 22.22.1: *de illo potest haurire fonticulo.*
 Ep. 22.21.1: *alia fuit in veteri lege felicitas.*
 Ep. 22.8.2: *haec adversus adulescentiam prima arma sunt daemonum.*
 Ep. 22.41.1: *egredere, quaeso, paulisper a corpore et praesentis laboris ante oculos tuos pinge mercedem, . . .*
 Ep. 22.27.8: *aliae virili habitu, veste mutata, erubescunt feminae esse, quod natae sunt, crinem amputant et impudenter erigunt facies eunuchinas.*
 Ep. 22.29.1: *variis callidus hostis pugnat insidiis.*
 Ep. 22.11.2: *inmutatis sunt appellata nominibus.*
 Ep. 112.1.1: *tres simul epistulas, immo libellos, per diaconum Cyprianum tuae dignationes accepi diversas, ut te nominas, quaestiones, ut ego sentio, reprehensiones meorum opusculorum continentes.*

Group two

- Ep. 120.12.9: *quos tales Christus invenerit, ut et corpore et anima et spiritu integri conserventur et perfectam habeant triplicis in se scientiae veritatem, hoc sua pace sanctificabit et faciet esse perfectos.*
 Ep. 73.1.1: *intellexi famosissimam quaestionem super pontifice Melchisedech illuc plurimis argumentis esse perductam. . .*
 Ep. 22.28.6: *equi per horarum momenta mutantur tam nitidi, tam feroces, ut illum Thraci regis putes esse germanum.*
 Ep. 22.32.5: *quae et avaritiam doceant esse fugiendam.*
 Ep. 49.14.8: *. . . omnes, qui virgines non permanserint, ad comparationem purissimae et angelicae castitatis et ipsius domini nostri Jesu Christi esse pollutos.*

Group three

- Ep. 64.8.1: *ut de Aaron tibi scriberem vestimentis.*
 Ep. 64.16.3: *qui de lapidum atque gemmarum scripsere naturis, . . .*
 Ep. 39.4.5: *omnes sub peccati Adam tenebantur elogio. . .*
 Ep. 133.3.8: *. . . qui hominem exaequant deo et de eius dicunt esse substantia, . . .*

Group four

- Ep. 148.4.2: *unde saepe, immo semper illa nobis domini est revolvenda sententia: si vis ad vitam venire, serva mandata.*
 Ep. 42.2.2: *aut si spiritum sanctum hoc loco intellegendum patrem putat, patris nulla est a negatore mentio facta, cum negaret.*
 Ep. 58.4.4: *vel si monachorum solummodo turbis frequentaretur, expectandum revera huiusce modi cunctis monachis esset habitaculum;*

Group five

Ep. 22.35.8: *cotidie de scripturis aliquid discitur.*

Ep. 22.40.3: *quando tibi grave videtur esse, . . .*

Frequency of Hyperbaton

	Total
No. of columns.	828
No. of examples	
type 1	950
2	64
" 3	47
" 4	14
" 5	61

Hyperbaton, occurring 1,136 times, is a favorite device in the *Letters* of St. Jerome. Of all the minor figures found in his *Letters*, hyperbaton is used most frequently, occurring in a ratio of 11:1 in comparison with the combined total of examples for all the minor figures of rhetoric noted. Most of the examples of hyperbaton are of the type in which a noun is separated from its modifier. St. Hilary manifests a strong liking for the device, employing it 4,857 times in his works.² The total of 167 examples found in the *Soliloquies and Dialogues* of St. Augustine³ is in striking contrast with the frequent occurrence of the device in his *Letters*⁴ and *Sermons*.⁵ In these two works, hyperbaton is found in practically every sentence and becomes not the exceptional but rather the normal word order. St. Ambrose is also very fond of the figure of hyperbaton in his *Letters*.⁶

St. Basil and St. Chrysostom both employ hyperbaton with considerable frequency in their *Sermons* and *Homilies*, respectively. Campbell affirms that in the *Sermons* of St. Basil every page shows a constant use of the figure;⁷ Burns states that there is some illustration of the device in every sentence of the *Homilies* of St. Chrysostom.⁸

2. Buttell, 104.

3. Bogan, 164.

4. Parsons, 262.

5. Barry, 162.

6. Adams, 124.

7. Campbell, 66.

8. Burns, 54.

2. HENDIADYS

Hendiadys is a figure of parataxis in which two ideas are placed on the same grammatical level, one of which is logically subordinate to the other. The two expressions are connected by a copulative conjunction.

- Ep. 120.9.8: ...et repleta omnis domus fumo, id est *errore et tenebris* verique ignorantia.
 Ep. 14.11.2: tunc tu *rusticanus et pauper* exultabis,
 Ep. 18.2.5: ...*divini sermonis veritas et rigor* in carbunculo lucens doctrina et manifesta monstratur;
 Ep. 37.1.3: de ofaz vero quid dicam, cum supra dictus Danihel propheta in tertio anno Cyri, regis Persarum, post tres ebdomadas *ieiunii atque tristitiae* dicat:
 Ep. 36.16.2: quod filius maior vocatur, acceptio legis est Judaeorum; quod *escas eius atque capturam* diligit pater,
 Ep. 108.6.1: ...nobilissimae familiae *visitationes et frequentiam* sustinere.
 Ep. 127.14.1: haec tibi, Marcella venerabilis, et haec tibi, Principia filia, *una et brevi* lucubratione dictavi. ...

Frequency of Hendiadys

	Total
No. of columns	828
No. of examples	15

The figure of hendiadys occurs fifteen times in the *Letters* of St. Jerome. The form and quality, however, of the examples show St. Jerome's ability in the handling of this device. The eight examples of hendiadys found in the works of St. Hilary⁹ and the five noted in the *Sermons* of St. Augustine¹⁰ indicate a usage even more restrained than St. Jerome's. The device, occurring sixteen times in the *Sermons* of St. Basil,¹¹ is not a marked element of his style.

3. OXYMORON AND PARADOX

Oxymoron is a device of rhetoric which involves the juxtaposition of words that are self-contradictory apart from their context. The most

9. Buttell, 105.

10. Barry, 161.

11. Campbell, 66.

popular form of this device is the combination of the use of a word in its literal sense with the use of a word in its figurative sense. Where the antithesis is less apparent, and involves a contradiction between two thoughts, the figure is called paradox.

- Ep. 117.4.4: ubi non luxuria in puella die, sed duritia carpitur, *crudelitas ista pietas est*.
 Ep. 22.27.4: ne satis religiosa velis videri nec plus humilis, quam necesse est, *ne gloriam fugiendo quaeras*.
 Ep. 108.7.1: tardi ei erant venti, *omnis pigra velocitas*.
 Ep. 108.3.4: latebat et non latebat. *fugiendo gloriam gloriam merebatur*, quae virtutem quasi umbra sequitur et adpetitores sui deserens adpetit contemptores.
 Ep. 68.1.5: *magna ira est*, quando peccantibus non irascitur deus.
 Ep. 49.15.6: nihil deo clausum est et *tenebrae quoque lucent* apud eum.
 Ep. 55.5.5: unde obsecro te, ut consoleris eam, immo provocas ad salutem. pūtridae carnes ferro indigent et cauterio; nec est medicinae culpa sed vulneris, *cum crudelitate clementi non parcat medicus, ut parcat, saevit, ut misereatur*.
 Ep. 24.5.2: *sermo silens et silentium loquens*, nec citus nec tardus incessus, idem semper habitus, neglecta mundities et inculta veste *cultus ipse sine cultu*.
 Ep. 60.17.3: *si erigi volumus, prosternamur*.
 Ep. 60.19.2: ob hanc Nepotianus noster *absens praesens est* et per tanta terrarum spatia divisos utraque complectitur manu.
 Ep. 77.7.3: *quasi non mihi liceret nescire, quod nescio*, . . .
 Ep. 77.10.1: *vicit uterque et uterque superatus est*.
 Ep. 130.16.1: sed vir *ditissimae paupertatis*. . .

Frequency of Oxymoron

	Total
No. of columns	828
No. of examples	68

St. Jerome avoids as much as possible the lengthy form of paradox and favors the briefer and more pointed type of oxymoron. This device of antithesis occurs sixty-eight times in the *Letters* of St. Jerome, or approximately twice as often as in the works of St. Hilary. The paradoxes of Christian doctrine, the motherhood and virginity of the Mother of God, the humanity and the divinity of Christ afford St. Jerome ample opportunities for the employment of oxymoron. The

nine examples found in the *Soliloquies and Dialogues*¹² of St. Augustine and the sixty-one noted in his *Letters*¹³ illustrate a restraint in usage of oxymoron. In his *Sermons*, St. Augustine manifests the same fondness for oxymoron as St. Jerome does in his *Letters*, employing the device 223 times.¹⁴ The figure is used very infrequently by St. Ambrose in his *Letters*.¹⁵

St. Basil shows a marked restraint in the use of the figure of oxymoron. Among the thirty-two examples found in his *Sermons*, there are a few that are highly elaborate.¹⁶ In his *Sermons*, St. Chrysostom reveals, according to the investigator, a penchant for paradox.¹⁷ In his *Homilies*, however, St. Chrysostom is very sparing in the use of oxymoron, employing the device only sixteen times.¹⁸

4. ANTONOMASIA

Antonomasia is a figure in which objects are referred to by mention of their distinguishing qualities or by the substitution of an epithet as equivalent to the name which it replaces.

Ep. 79.7.8: *ethnicus poeta*.

Ep. 65.1.6: ille, *qui de quinque panibus quinque milia hominum exceptis mulieribus et parvulis aluit*, . . .

Ep. 129.4.3: quorum facit *poeta eloquentissimus* mentionem:

Ep. 79.3.3: legimus in Esaia camelos Madian et Gephan et Saba aurum et thus *ad urbem domini* deportantes;

Ep. 146.1.5: clangat tuba evangelica filius tonitru, quem Jesus amavit plurimum, *qui de pectore salvatoris doctrinarum fluentia potavit*:

Ep. 22.29.1: variis *callidus hostis* pugnat insidiis.

Ep. 60.3.1: gratias tibi, Christe salvator, tua agimus creatura, quod *tam potentem adversarium nostrum*, dum occideris, occidisti.

Ep. 66.12.2: scit *hostis antiquus* maius continentiae quam nummorum esse certamen.

12. Bogan, 165.

13. Parsons, 263.

14. Barry, 161.

15. Adams, 124.

16. Campbell, 69.

17. Ameringer, 38.

18. Burns, 57.

Frequency of Antonomasia	
	Total
No. of columns	828
No. of examples	32

The thirty-two examples of antonomasia found in the *Letters* of St. Jerome show that it is not a marked characteristic of St. Jerome's style. In his *Letters* as well as in his *Soliloquies and Dialogues*, St. Augustine manifests a moderation in use that corresponds to St. Jerome's, employing the device thirteen times¹⁹ and twelve times²⁰ in these works, respectively.

The frequency of the 641 examples of antonomasia noted in the *Sermons* of St. Basil is greater than the frequency in the *Letters* of St. Jerome by the ratio of 50:1.²¹

5. HYPERBOLE

Hyperbole is the exaggeration of a fact beyond the limits of strict truth. Exaggeration is employed not with the intent to deceive but to make a statement more vivid and striking. Hyperbole is in effect a magnified comparison. The three instances of the figure found in the *Letters* of St. Jerome bespeak a negligible use of the device. The infrequency of occurrence of the figure not only in the *Letters* of St. Jerome but in the works of the Fathers with whom St. Jerome can be compared does not justify a discussion of the use of the device.

SUMMARY OF THE MINOR FIGURES OF RHETORIC

In three of the eight works that were used as bases of comparison, as well as in the *Letters* of St. Jerome, the figure of hyperbaton ranks highest, from the viewpoint of frequency, of all the figures of rhetoric. It has a special appeal to St. Hilary who employs it 4,857 times. Exclusive of the figure of hyperbaton, St. Jerome is very sparing in the use of the minor figures of rhetoric which are so distinctly characteristic of the Sophistic tradition.

19. Parsons, 217.

20. Bogan, 167.

21. Campbell, 73.

CHAPTER VII

GORGIANIC FIGURES AND ALLIED FIGURES OF PARALLELISM

The desired effect of the Gorgianic figures is symmetry. These devices, which were popularized in the course of the fifth century B. C. by the Sicilian Sophist, Gorgias of Leontini, appealed to the tastes of the Sophists of the Empire and received their special attention. It is difficult to quote exact statistics for the frequency of the various figures of parallelism because of the frequent combination of one figure with another. Isocolon may contain the figures of parison and homoioteleuton; parison may be chiasmic or antithetical; homoioteleuton may involve isocolon or some other allied figure of parallelism.

In tabulating the examples of the figures of parallelism, we are also confronted with the problem of distinguishing accidental from intentional instances. One fair criterion for the determining of probability of design is the presence (or a combination) of other Gorgianic figures. Since these devices occur often in combinations, the best indication of the frequency of the Gorgianic figures and allied figures of parallelism is a complete total of the examples of all the figures in this group.

1. ISOCOLON

Isocolon consists in the approximate syllabic equality of succeeding cola. The exact syllabic correspondence may, of course, happen accidentally. When the correspondence, however, is in conjunction with one or more of the various Gorgianic figures, the equality in the number of syllables may usually be regarded as intentional. The remaining figures of parallelism are variations of isocolon in so far as they all contain the element of general equality, either in length, sound, or form.

- Ep. 66.8.3: *ubi argenti pondus, ferventes mannos, comatulos pueros, pretiosas vestes, picta tapetia, ubi ditior est largitore, cui largiendum est, pars sacrilegii est rem pauperum dare non pauperibus.*
Ep. 60.18.2: *hic nuptias, ibi planctum; illos nasci, istos mori; alios affluere divitiis, alios mendicare;*

- Ep. 84.4.3: de Arrio tunc, non de Origene quaestio erat; de filio, non de spiritu sancto.
 Ep. 84.3.5: si mihi creditis, Origeniastes numquam fui; si non creditis, nunc esse cessavi.
 Ep. 22.38.7: gaude, soror, gaude, filia, gaude, mi virgo: quod aliae simulant, tu vere esse coepisti.
 Ep. 22.20.1: lego de spinis rosas, de terra aurum, de conca margaritum.
 Ep. 22.22.3: aut nihil omnino aut pauca dicturum. . . .
 Ep. 22.40.1: nihil amantibus durum est, nullus difficilis cupienti labor.
 Ep. 49.13.2: aliud est quaerere, aliud definire: in altero pugnandum, in altero docendum est.
 Ep. 49.15.7: qui potest sustinere, sustineat; qui non potest, ipse viderit.
 Ep. 118.4.6: haec monilia filiae tuae a te expetunt, his gemmis ornari capita sua volunt.
 Ep. 22.24.1: quidquid dixeris, laudant; quidquid negaveris, negant.
 Ep. 84.5.2: quodsi obduraveris frontem et urgere coeperis carnem digitis tenens, an ipsam dicant resurgere, quae cernitur, quae tangitur, quae incedit et loquitur, primo rident, deinde adnuunt.
 Ep. 76.2.1: de quo deus videtur, de quo a Moyse dicitur:
 Ep. 22.41.3: laetabitur illa, quod genuit; exultabit ista, quod docuit.
 Ep. 50.3.5: vel emendarem vel exponerem.

Frequency of Isocolon

	Total
No. of columns	828
No. of examples	507

On first glance, the total of 507 instances of isocolon noted in the *Letters* of St. Jerome would appear to be large. Occurring as they do in 828 columns, the examples yield the average of more than one but less than two to every column. The total of seventy examples noted in the works of St. Hilary is entirely negligible.¹ St. Augustine in his use of the device of isocolon varies in frequency in his various works. In his *Letters*, the figure occurs 146 times;² in his *Soliloquies and Dialogues*, forty-three times;³ in his *Sermons*, 1,490 times.⁴

The 166 examples of isocolon found in the *Sermons* of St. Basil are restrained in quality and are negligible in their effects on the style.⁵

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1. Buttell, 110.
 2. Parsons, 253.
 3. Bogan, 190.
 4. Barry, 194.
 5. Campbell, 82.

2. PARISON

Parison is a figure of isocolon with parallelism of structure. Succeeding cola have approximate equality in structure and length. To avoid monotony and secure variety, St. Jerome combines parison in his letters with chiasmus and antithesis. Group one consists of the examples of the more or less perfect parison; group two, of those that are combined with the figures of chiasmus or antithesis.

Group one

- Ep. 53.11.1: *qui litterarum tuarum mihi gratiam duplicavit referens honestatem morum tuorum, contemptum saeculi, fidem amicitiae, amorem Christi.*
- Ep. 22.37.1: *nec cibus a te sumatur nisi oratione praemissa nec recedatur a mensa, nisi referantur gratiae creatori.*
- Ep. 71.3.1: *habes tecum prius in carne, nunc in spiritu sociam, de coniuge germanuam, de femina virum, de subiecta parem, quae sub eodem iugo ad caelestia simul regna festinet.*
- Ep. 65.4.3: *primum derisus sit propter stultitiam crucis, deinde susceptus propter gloriam triumphorum.*
- Ep. 64.9.1: *tanta offeruntur in tabernaculo dei, ut nullus desperet salutem, alius aurum sensuum, alius argentum eloquii, alius vocem aeris exhibeat.*
- Ep. 64.20.2: *per litteras adverba descendimus, per verba venimus ad sensum.*
- Ep. 66.4.3: *magnus in magnis, primus in primis, . . .*
- Ep. 128.5.4: *nescit praeterita, fugit praesentia, futura desiderat.*
- Ep. 123.8.2: *in domo quoque magna vasa diversa sunt, alia in honorem, alia in contumeliam. est et crater ad bibendum, est et matula ad secretiora naturae.*
- Ep. 127.14.1: *. . . claudens oculos in manibus tuis, reddens spiritum in tuis osculis, . . .*
- Ep. 82.1.1: *blandiris ut pater, erudis ut magister, instituis ut pontifex.*
- Ep. 50.4.1: *monachum se esse non loquendo et discursando, sed tacendo et sedendo noverit.*
- Ep. 130.2.1: *procul obtrectatio, facessat invidia, nullum in ambitione sit crimen.*
- Ep. 130.15.2: *quae texta sunt, perspice; quae errata, reprehende; quae facienda, constitue.*
- Ep. 120.9.14: *crucifigitur ut homo, glorificatur ut deus.*

Group two

- Ep. 39.1.2: *quis sine singultibus transeat orandi instantiam, nitorem linguae, memoriae tenacitatem, acumen ingenii?*

- Ep. 117.2.2: *mater et filia, nomina pietatis, officiorum vocabula, vincla naturae* secundaque post deum foederatio, non est laus, si vos diligitis; scelus est, quod odistis.
- Ep. 65.1.3: *illa duos generat dissidentes, tu unum cotidie concipis, parturis, generas, unione fecundum, maiestate multiplicem, trinitate concordem.*
- Ep. 66.4.2: nobis post dormitionem somnumque Paulinae Pammachium monachum ecclesia peperit postumum et patris et coniugis *nobilitate patricium, elemosynis divitem, humilitate sublimem.*
- Ep. 66.3.1: *prudentia in te, in matre iustitia, in virgine fortitudo, in nupta temperantia praedicatur.*
- Ep. 128.1.3: interim modo litterularum *elementa cognoscat, iungat syllabas, discat nomina, verba consociet.* . . .
- Ep. 123.14.6: *aedificant quasi semper victuri, vivunt quasi altera die morituri.*
- Ep. 120.12.10: *spiritus, quo sentimus, animae, qua vivimus, corporis, quo incedimus.*
- Ep. 125.9.2: *quod gula poposcerit, porrigit manus; dormit, quantum voluerit, facit, quod voluerit;* . . .
- Ep. 120.12.6: *vel oculos effosos vel amputatas nares vel abscisas manus habeant?*
- Ep. 84.6.3: *iungamus gemitus, lacrimas copulemus, ploremus et convertamur ad dominum,* . . .
- Ep. 22.21.7: *mors per Evam, vita per Mariam.*
- Ep. 43.3.3: *habeat sibi Roma suos tumultus, barena saeviat, circus insaniat, theatra luxurient, et . . . matronarum cotidie visitetur senatus:*
- Ep. 22.38.6: *grandis labor, sed grande praemium esse, quod martyras, esse, quod apostolos, esse, quod Christus est.*
- Ep. 60.1.2: *stupet animus, manus tremis, caligant oculi, lingua balbutit.*
- Ep. 22.8.2: *non sic avaritia quatit, inflat superbia, delectat ambitio.*
- Ep. 61.1.3: *dimisisti Aegyptum, cunctas provincias reliquisti,* . . .
- Ep. 57.2.1: *vel ob auctoris meritum vel ob elegantiam scriptionis.*
- Ep. 49.18.2: *quae hic condemnatio matrimonii est, si infantum vagitus, filiorum mortes, uxorum abortia, damna domus et cetera istius modi tribulationem diximus nuptiarum?*
- Ep. 49.21.4: *idem ergo praemium habebit fames et ingluvies, sordes et munditiae, saccus et sericum?*
- Ep. 39.6.2: *quousque genus detestabile monachorum non urbe pellitur, non lapidibus obruitur, non praecipitatur in fluctus?*
- Ep. 130.4.1: . . . *ieiuniorum laborem, asperitatem vestium, victus continentiam.*

Frequency of Parison

	Total
No. of columns	828
No. of examples	293

The 293 examples of parison indicate an infrequent employment of the device in the *Letters* of St. Jerome when they are compared with the 1,020 found in the works of St. Hilary,⁶ or the 1,830 noted in the *Sermons* of St. Augustine.⁷ The examples found in the *Letters* of St. Jerome are for the most part simple in construction. That St. Jerome can employ the elaborate form of the device, such as the alternating parison, with grace and ease is obvious from an inspection of some of the representative instances of the device. In frequency and quality of parison, St. Augustine manifests the same moderation in his *Letters* as does St. Jerome. The 237 examples yield approximately the same average as that noted for the *Letters* of St. Jerome.⁸ Because of the difference in definition of the figure of parison, a comparison between the frequency of occurrence of the device in the *Soliloquies and Dialogues* of St. Augustine and in the *Letters* of St. Jerome is impossible. The examples found in the *Letters* of St. Jerome can in no wise compare in elaboration with those noted in the *Sermons* of St. Augustine.⁹

The total of 997 examples of all kinds of parison, occurring on an average of two to every column in the *Sermons* of St. Basil, argues a frequent use of the figure.¹⁰ The frequency of the device in the *Homilies* of St. Chrysostom when compared to the frequency in the *Letters* of St. Jerome yields a ratio of 6:1. St. Chrysostom, unlike St. Jerome, shows a preference for the elaborate forms of parison.

3. HOMOIOTELEUTON

The figure of homoioteleuton is a further modification of isocolon. It involves a similarity in syllables or sounds which results in end-rhyme of succeeding cola. This figure is often accidental because of the nature of the inflectional system in Latin. The examples of

6. Buttell, 115.

7. Barry, 181.

8. Parsons, 254.

9. Barry, 181.

10. Campbell, 87.

homoioteleuton found in the *Letters* of St. Jerome have been grouped according to the number of succeeding cola in which there is a concordance of sounds.

- Ep. 22.17.4: *carnis amor spiritus amore superatur; desiderium desiderio restinguitur.*
- Ep. 84.3.6: *compellitis me in defensionem mei contra amasium vestrum scribere, ut, si non creditis neganti, credatis saltim accusanti.*
- Ep. 70.2.1: *numquam hoc quaereret, nisi te totum Tullius possideret, si scripturas sanctas legeret, si interpretes earum omisso Volcatio evolveret.*
- Ep. 71.4.2: *sed melior est illa intellegentia, ut divitias proprias cognoscamus thesauros absconditos, quos nec fur possit suffodere nec latro violentus eripere.*
- Ep. 57.5.2: *quanta in illis praetermiserit, quanta addiderit, quanta mutaverit, ut proprietates alterius linguae suis proprietatibus explicaret, non est huius temporis dicere.*
- Ep. 22.25.3: *vulneraberis, nudaberis, gemebunda narrabis.*
- Ep. 117.4.1: *illa te diu portavit, diu aluit et difficiliores infantiae mores blanda pietate sustinuit.*
- Ep. 22.21.3: *propterea et Abraham iam senex Cetturae copulatur et Jacob mandragoris redimitur et conclusam vulvam in ecclesiae figuram Rachel pulchra conqueritur.*
- Ep. 45.6.2: *non recordabar evangelii, quod, qui Hierusalem egreditur, statim incidit in latrones, spoliatur, vulneratur, occiditur.*
- Ep. 45.4.1: *Baiaes peterent, unguenta eligerent, divitias et viduitatem haberent, materias luxuriae et libertatis domnae vocarentur et sanctae!*
- Ep. 22.22.3: *exquisierit, ordinavit, expresserit.*
- Ep. 53.8.3: *propositione, adsumptione, confirmatione, conclusione determinat.*
- Ep. 52.3.4: *aetate fit doctior, usu tritior, processu temporis sapientior et veterum studiorum dulcissimos fructus metit.*
- Ep. 24.2.1: *ad ea venio, quae post duodecimum annum sudore proprio elegit, arripuit, tenuit, coepit, inplevit.*
- Ep. 69.9.6: *non ieiunavit, non flevit, non mores suos saepe reprehendit et adsidua meditatione correxit, non substantiam pauperibus erogavit.*
- Ep. 108.1.2: *non maeremus, quod talem amisimus, sed gratias agimus, quod habuimus, immo habemus. . .*
- Ep. 77.6.3: *magna fides ista contemnit; scit, quid in Lazaro dives purpuratus aliquando non fecerit, quali superba mens retributione damnata sit.*

- Ep. 60.19.3: quem corpore non *valemus*, recordatione *teneamus* et cum quo loqui non *possumus*, de eo numquam loqui *desinamus*.
- Ep. 59.5.1: extrema schedula continebat, utrum post resurrectionem quadraginta diebus cum discipulis dominus conversatus *sit*, et numquam alibi *fuerit* an latenter ad caelum *ascenderit* atque *descenderit* at nihilominus apostolis suis praesentiam non *negarit*.
- Ep. 82.10.2: oro te, nonne aequa est postulatio, ut aut illos nobiscum *expellant* aut nos cum illis *teneant*? nisi quod in eo magis *honorant*, quod saltem exilio ab hereticis *separant*.
- Ep. 59.5.4: quod autem dicitur *deserere* quosdam vel non *deserere*, non naturae illius terminus *ponitur*, sed eorum merita *describuntur*, apud quos esse *dignatur*.
- Ep. 59.5.2: ut et in patre *esset* et caeli circulum *cluderet* atque in omnibus infusus *esset* et circumfusus, id est, ut cuncta penetraret *interior* et contineret *exterior*.

Frequency of Homoioteleuton

	Total
No. of columns	828
No. of examples	
end rhyme in 2 cola	656
3 "	78
4 "	19
5 or more	10

Six out of every seven examples of homoioteleuton found in the *Letters* of St. Jerome are of the two-cola type. In the works of St. Hilary, five out of every seven are of this simple two-fold type.¹¹ St. Augustine's fondness for homoioteleuton varies in his different works. The 1,124 examples found in his *Letters* stamp the device as a marked stylistic feature. Of all the minor figures noted in the *Letters* of St. Augustine, homoioteleuton ranks highest from the viewpoint of frequency and forms the very warp and woof of the sentence structure.¹² In the *Letters* of St. Jerome, 107 examples, or approximately one-seventh of all the examples, consist of a multiplication of three or more cola rhymes; in the *Letters* of St. Augustine, 317 examples, or approximately one-fourth.

In the *Letters* of St. Jerome, I have found no examples that can equal in elaboration the examples with alternate rhyme which run

11. Buttell, 121.

12. Parsons, 249.

through as many as eight clauses in the *Letters* of St. Augustine. The 934 instances noted in the *Sermons* of St. Augustine yield an average of less than one to a column, or about the same as that discovered for the *Letters* of St. Jerome.¹³ The examples found in the *Sermons* of St. Augustine are more elaborate than those noted in the *Letters* of St. Jerome. Elaborately designed examples of the device, such as occur in the *Sermons* of St. Augustine, have no place in the *Letters* of St. Jerome.

St. Basil in his *Sermons* and St. Chrysostom in his *Homilies* are more restrained than St. Jerome is in the use of homoioteleuton. Campbell reports only forty-nine examples for the *Sermons* of St. Basil.¹⁴ This low frequency, however, is due to the fact that accent as well as sound is considered in the determination of homoioteleuton. Burns, who in her study of the style of the *Homilies* of St. Chrysostom considers sound alone in making selection of examples, finds 180 examples.¹⁵ In his use of the figure of homoioteleuton, St. Chrysostom reveals himself a true disciple of the sophistic training.

4. ANTITHESIS

Antithesis is a device that gains its desired effect of clearness and distinction through the juxtaposition of contrasted words or pairs of words or of complete sentences. The figure is more emphatic when combined with parison, chiasmus, or homoioteleuton. This combination helps to intensify the contrast. The following examples are representative of the figure of antithesis found in the *Letters* of St. Jerome: Group one consists of antithesis of single words or pairs of words; group two, of examples introduced by *non . . . sed*; group three, of examples in which there is contrast of ideas within a clause or sentence.

Group one

Ep. 64.20.1: *de terrenis ad alta conscendere.*

Ep. 66.7.1: *maeror vertitur in gaudium.*

Ep. 66.11.2: *de radice pervenis ad cacumen;*

Ep. 121.11.16: *mendacium pro veritate.*

Ep. 78.2.2: *a prima usque ad ultimam.*

13. Barry, 193.

14. Campbell, 88.

15. Burns, 73.

- Ep. 78.1.6: *de peioribus ad meliora.*
 Ep. 78.3.2: *omnem amaritudinem vertens in dulcedinem.*
 Ep. 79.2.2: . . . *de circumcisionis angustis . . . ad praeputii latitudinem, . . .*
 Ep. 22.6.3: *rectius fuerat homini subisse coniugium, ambulasse per plana, quam ad altiora tendentem in profundum inferi cadere.*

Group two

- Ep. 121.9.4: *et ne forsitan non credamus, iurat et confirmat in Christo et conscientiae suae testem invocat spiritum sanctum, se habere tristitiam non levem et fortuitam sed magnam et incredibilem et habere dolorem in corde, non qui ad horam pungat et transeat, sed qui iugiter in corde permaneat.*
 Ep. 119.1.4: . . . *non meae voluntati, sed vestro adquiescatis arbitrio.*
 Ep. 120.8.8: *ut . . . haberent municipatum nequaquam in terra, sed in caelo, . . .*
 Ep. 120.6.2: . . . *ita et corpore et animo obtorpuisse, ut non dicam viros, sed nec mulierculas quidem sepulchrum intrare cupientes auderent prohibere.*
 Ep. 140.5.3: *et omnes epistulae eius in salutationis principio non prius pacem habent et sic gratiam, sed ante gratiam et sic pacem, . . .*
 Ep. 148.7.1: . . . *non super levitatem arenae sed supra soliditatem petrae innocentiae inprimis fundamenta ponantur, . . .*
 Ep. 130.14.3: *non partem bonorum tuorum vende, sed omnia.*
 Ep. 107.4.4: *ipsa nomina, per quae consuescet paulatim verba contexere, non sint fortuita, sed certa et coacervata de industria.*
 Ep. 82.11.5: *tribuat autem orationibus tuis Christus deus omnipotens, ut pacis non ficto nomine, sed vero et fideli amore sociemur, . . .*

Group three

- Ep. 66.7.4: *parva dimisimus et grandia possidemus, . . .*
 Ep. 121.9.6: *vult ergo apostolus perire in carne, ut alii salventur in spiritu, suum sanguinem fundere, ut multorum animae conserventur.*
 Ep. 122.4.3: *fragilior sexus vincit saeculum et robustior superatur a saeculo.*
 Ep. 107.1.2: . . . *concilium apostoli illuc profecisse, ut radices amaritudinem dulcedo fructuum compensaret et viles virgulae balsama pretiosa sudarent.*
 Ep. 125.16.4: *publice extendentes manus pannis aurum tegimus et contra omnium opinionem plenis sacculis morimur divites, qui quasi pauperes viximus.*
 Ep. 71.4.1: *abundantia tua multorum inopiam sustentavit, . . .*

- Ep. 77.4.3: *atque ita factum est, ut, qui me prius docuerat virtutibus suis, quomodo stans non caderem, doceret per paenitentiam, quomodo cadens resurgerem.*
- Ep. 16.1.1: *quorsum ista tam longo repetita prooemio? videlicet, ut parvum magnus aspicias, ut dives pastor morbidam non contemnas ovem.*
- Ep. 21.35.1: *cumque merentibus minora non dederis, inmeritis maiora tribuisti.*
- Ep. 22.17.2: *quae, cum vino sint sobriae, ciborum largitate sunt ebriae.*
- Ep. 38.8.2: *breve vitae spatium aeterna memoria pensabit.*
- Ep. 69.4.2-3: *ille, si prior uxor viverit, aliam non habet; tu, ut passim caninas nuptias iungeres, quid potes excusare? forsitan timuisse te dicas, ne, si matrimonium copulasses, non posses aliquando clericus ordinari? ille in uxore optavit liberos, tu in meretrice subolem perdidisti; illum naturae et benedictioni domini servientem: . . . cubiculorum secreta texerunt, te subantem ad coitum publica facies execrata est; ille, quod licebat, verecundo pudore celavit, tu, quod non licebat, impudenter omnium oculis ingessisti; illi scriptum est: honorabiles nuptiae et cubile immaculatum, tibi legitur: fornicatores autem et adulteros perdet deus. . . .*
- Ep. 69.9.4: *heri catechumenus, hodie pontifex; heri in amphitheatre, hodie in ecclesia; vespere in circo, mane in altari; dudum fautor strionum, nunc virginum consecrator:*
- Ep. 117.4.2: *illa difficilis, sed iste facilis; illa iurgatrix, iste placabilis.*
- Ep. 45.5.1: *tu attagenam ructuas et de comeso acipensere gloriaris, ego faba ventrum inpleo; te delectant cachinnantium greges, Paulam Melaniumque plangentium; tu aliena desideras, illae contemnunt sua; te delibuta melle vina delectant, illae potant aquam frigidam suaviorem; tu te perdere aestimas, quidquid in praesenti non haueris, comederis, devoraris, et illae futura desiderant et credunt vera esse, quae scripta sunt.*
- Ep. 54.18.2: *Anna septem annis a virginitate sua vixerat cum marito, ista septem mensibus; illa Christi expectabat adventum, ista tenet, quem illa suscepit; illa vagientem canebat, ista praedicat triumphantem; illa loquebatur de eo omnibus, qui expectabant redemptionem Hierusalem, haec cum redemptis gentibus clamat:*
- Ep. 41.3.1-2: *nos patrem et filium et spiritum sanctum in sua unumquemque persona ponimus, licet substantia copulemus; illi Sabelli dogma sectantes trinitatem in unius personae angustias cogunt. nos secundas nuptias non tam adpetimus, quam concedimus Paulo iubente, ut viduae adolescentulae nubant; illi in tantum scelerata putant iterata coniugia, ut, quicumque hoc fecerit, adulter habeatur. nos unam quadragesimam secundum traditionem apostolorum toto nobis orbe congruo ieiunamus; illi tres in annos faciunt quadra-*

gesimas, quasi tres passi sint saluatores, non quo et per totum annum excepto penecosten ieiunare non liceat, sed quod aliud sit necessitate, aliud voluntate munus offerri.

Ep. 54.6.4: *Paulus male coepit, sed bene finivit; Judae laudantur exordia, sed finis proditiōe damnatur.*

Frequency of Antithesis

	Total
No. of columns	828
No. of examples	1461

The 1,461 examples of antithesis found in the *Letters* of St. Jerome argue a marked fondness for the device. Of all the Gorgianic figures noted in the *Letters*, antithesis occurs most frequently. After much deliberation, I was compelled by the force and charm of the many common antithetical expressions found in the *Letters* to include them in the totals as deliberate examples of antithesis. Of the 1,461 examples, 1,404 are of the type in which the antithesis is formed by the juxtaposition of contrasted single words. The device becomes a very useful medium in the hands of St. Jerome in distinguishing for his small group of ascetics between good and evil, truth and falsity, joy and sorrow, pride and humility, duty and right. There are thirty-seven examples in which the antithetical terms are placed in arsis-thesis. The quality of the examples of antithesis listed by Buttell indicates that St. Hilary, like St. Jerome, is fond of the simpler types, avoiding as much as possible lengthy antithetical enumerations.¹⁶ St. Jerome surpasses St. Augustine in his *Letters* in the use of antithesis by the approximate ratio of 3:1. In elaboration, however, of the examples, St. Jerome cannot compare with St. Augustine. Among the 616 examples found in the *Letters* of St. Augustine, there is a representation of almost every form of antithetical expression.¹⁷ Between the frequency of antithesis in the *Letters* of St. Jerome and that of the *Soliloquies and Dialogues* of St. Augustine there is a ratio of about 21:1. St. Augustine, like St. Jerome, prefers the less elaborate forms of antithesis. Thirty-seven of the fifty-seven examples found in his *Soliloquies and Dialogues* consist of word and phrase antithesis.¹⁸ A total of 1,020 examples.

16. Buttell, 125.

17. Parsons, 257.

18. Bogan, 189.

460 of which occur with parison, found in the *Sermons* of St. Augustine argues a strong liking for antithesis.¹⁹ Adams has noted over 600 examples of antithesis in the *Letters* of St. Ambrose.²⁰

St. Basil and St. Chrysostom do not show a marked predilection for the device of antithesis. St. Basil employs the figure 161 times in his *Sermons*;²¹ St. Chrysostom, 240 times in his *Homilies*.²² The quality of the examples in St. Basil is simple; in St. Chrysostom, elaborate. St. Jerome seldom uses the lengthy antitheses found in the *Homilies* of St. Chrysostom. The examples of antithesis noted in the *Sermons* of St. Chrysostom are characterized as tedious and monotonous.²³

5. CHIASMUS

Chiasmus is a figure in which there is a reversal of word order in succeeding cola. The crosswise word order is employed to secure emphasis as well as to break the monotony of the symmetry of parison and isocolon. Like the other figures of parallelism, chiasmus is very frequently combined with antithesis, parison, and isocolon.

Ep. 79.8.1: quos nolo *contemnat ut famulos*, sed *ut viros erubescat*.

Ep. 78.7.3: intellege Mara aquas occidentis litterae, quibus si *inmittatur confessio crucis et passionis dominicae sacramenta iungantur*, omne, quod inpotabile et triste videbatur ac rigidum, vertitur in dulcedinem.

Ep. 66.5.3: *munerarius pauperum*, *egentium candidatus* sic festinat ad caelum.

Ep. 64.21.2: *lineis induimur*, *ornamur hyacinthinis*, *sacrato balteo cingimur*, *dantur nobis opera*, *rationale in pectore ponitur*:

Ep. 64.10.1: ut, si quando expediti *mactant victimas*, *tauros et arietes trahunt*, *portant onera*. . .

Ep. 45.2.1: *osculabantur mihi quidam manus et ore vipereo detrahebant*; *dolebant labiis*, *corde gaudebant*;

Ep. 22.29.2: *interroga eum*, *quem vita commendat*, *excusat aetas*, *fama non reprobatur*, . . .

Ep. 22.33.2: *alii pauperibus distribuendos esse dicebant*, *alii dandos ecclesiae*, *nonnulli parentibus remittendos*.

19. Barry, 186.

20. Adams, 125.

21. Campbell, 91.

22. Burns, 80.

23. Ameringer, 42.

- Ep. 130.3.2: *pius filius, vir amabilis, clemens dominus, civis affabilis, consul quidem in pueritia, sed morum bonitate senator inlustrior.*
- Ep. 78.14.4: *longum est, si replicare velim, quid in lege praeceptum sit, quomodo fabricatum tabernaculum, quae varietas hostiarum, quae vasorum diversitas, quae indumenta pontificis, quae sacerdotum ac levitarum caerimoniae,*
- Ep. 66.13.2: *vel lucernas concinnant vel succendunt focum, pavimenta verrunt, mundant legumina, holerum fasciculos in ferventem ollam deiciunt, adponunt mensas, calices porrigunt, effundunt cibos, hac illucque discurrunt.*
- Ep. 69.9.4: *dudum fautor strionum, nunc virginum consecrator:*
- Ep. 21.15.1: *peccatorum iacere, stare iustorum est.*
- Ep. 107.10.1: *discat et lanam facere, tenere colum, ponere in gremio calatum, rotare fusum, stamina pollice ducere.*
- Ep. 66.6.2: *. . . vitare comitatum, miscere se turbis, adhaerere pauperibus, rusticis copulari, de principe vulgum fieri.*

Frequency of Chiasmus

	Total
No. of columns	828
No. of examples	488

The 488 examples of chiasmus found in the *Letters* of St. Jerome appear in connection with parallelism, more or less perfect. Buttell in her study of chiasmus in the works of St. Hilary restricts the device to examples in which the crosswise arrangement of words is preserved without parallelism or with very imperfect parallelism. The total of 322 examples noted in the works of St. Hilary, including 218 examples in connection with parison, produces a ratio of approximately 1:2 when compared with those that I have found in the *Letters* of St. Jerome.²⁴ St. Jerome's frequency in the use of chiasmus is more than St. Augustine's in his *Sermons* by the ratio of 5:1. St. Augustine is also sparing in the use of the device in his *Letters* and in his *Soliloquies and Dialogues*, employing it ninety-six times in his *Letters*,²⁵ and fifty-two times in his *Soliloquies and Dialogues*,²⁶ exclusive of the fourteen examples of chiastic parison.

St. Basil and St. Chrysostom employ chiasmus less frequently than does St. Jerome. Campbell has noted 190 instances in the *Sermons*

24. Buttell, 126.

25. Parsons, 263.

26. Bogan, 192.

of St. Basil, exclusive of examples with parison;²⁷ Burns, 284 in the *Homilies* of St. Chrysostom, exclusive of the examples in connection with parison or antithesis.²⁸

6. PARALLELISM

Parallelism is a device of rhetoric in which there is only partial symmetry. The symmetry is restricted to one or two of the cola but not to all.

The device of parallelism has no stylistic value in the *Letters* of St. Jerome. The few examples that have been noted are not striking and hence are not discussed in this study.

SUMMARY OF THE GORGIANIC FIGURES AND ALLIED FIGURES OF PARALLELISM

In the *Letters* of St. Jerome, the Gorgianic figures occur 3,735 times, or on an average of more than four to a column; in the works of St. Hilary, 2,252 times, exclusive of antithesis, or on an average of more than two to a column; in the *Letters* of St. Augustine, 2,229 times, exclusive of parallelism, or on an average of more than one to every page of Vienna Corpus text; in the *Sermons* of St. Basil, 1,510 times, or on an average of one to every fifteen lines of Benedictine text; in the *Homilies* of St. Chrysostom, 1,440 times, exclusive of parallelism, or on an average of one to every seventy-seven lines of Migne text; in the *Soliloquies and Dialogues* of St. Augustine, 472 times, exclusive of parallelism, or on an average of two to every page of Vienna Corpus text.

Frequency is balanced in the *Letters* of St. Jerome by the use of the less elaborate types of the figures of parallelism. Frequency becomes a defect of style only when the examples are excessive in number, or over-elaborate in form, or prolonged. St. Jerome reveals unusual charm in the employment of the figures of parallelism.

27. Campbell, 91-2.

28. Burns, 82.

CHAPTER VIII

FIGURES OF IMAGERY

The figures of imagery are those devices which illumine a point or thought by means of pictorial suggestions. The devices appeal more to the imagination and the intellect than to the emotions and are more suitable to the middle style of writing that is characteristic of private correspondence.

1. COMPARISON

Comparison is a figure by which a person or thing is compared to another person or thing. The comparison is expressed and introduced by some suitable word, such as *velut*, *tamquam*, *quasi*, *quomodo* . . . *ita*, *ut* . . . *sic*, *sicut* . . . *ita*. The following are examples of comparison from the *Letters* of St. Jerome. Group one contains examples of the shorter form of comparison introduced by such a word as *quasi* or *velut*; group two, examples of the longer form of comparison introduced by such phrases as *quomodo* . . . *ita*, *ut* . . . *sic*.

Group one

- Ep. 82.1.2: unde et multa de sacris voluminibus super pacis laude perstringens, per areas scripturarum *in morem aptum volans*, quicquid dulce et aptum concordiae fuit, artifici eloquio messuisti.
- Ep. 22.4.1: adversarius noster diabolus *tamquam leo rugiens* aliquid devorare quaerens circuit.
- Ep. 22.18.1: vigila et fiere *sicut passer in solitudine*.
- Ep. 60.5.3: quid memorem Romanos duces, quorum virtutibus *quasi quibusdam stellis* Latinae micant historiae?
- Ep. 60.13.2: ubi totius corporis dignitas, quo *veluti pulchro indumento pulchritudo animae vestiebatur?*
- Ep. 34.4.6: eorum esse filios apostolos, qui ex ipsorum semine procreantur, et *in similitudinem sagittarum* manu domini contineantur.
- Ep. 148.23.1: et ideo *sicut luminaria* in mundo lucere nos iubet in medio nationis pravae et perversae, ut incredulae mentes errantium ex nostrorum actuum lumine ignorantiae suae tenebras deprehendant.
- Ep. 133.11.6: qui iratus ferit atque rescripserit, suo *quasi mus* prodetur indicio ampliora in vero certamine vulnera suscepturus.

- Ep. 124.7.1: et potentia omnis memoria dilectorum ante oculos nostros ponitur et *veluti ex quibusdam seminibus* in anima derelectis universa vitiorum seges exoritur. . . .
- Ep. 147.8.2: hoc plango, quod te ipse non plangis, quod non sentis esse te mortuum, quod *quasi gladiator paratus* Libitinae in proprium funus ornaris.
- Ep. 64.18.9: currere mundum suo ordine et incessabiliter *velut rota in suo axe* torqueri.
- Ep. 69.6.1: solus spiritus dei *in aurigae modum* super aquas ferebatur et nascentem mundum in figura baptismi parturiebat.
- Ep. 108.23.5: ad interrogata reticenti et *instar colubri* huc atque illuc transferenti caput, ne feriretur:
- Ep. 64.12.1: hoc cingulum *in similitudinem pellis colubri*,
- Ep. 79.8.1: tenera res in feminis fama pudicitiae est et *quasi flos pulcherrimus* cito ad levem marcescit auram levique flatu corrumpitur,
- Ep. 148.10.2: et *velut quibusdam amoena floribus* voluptatum facile ad se rapit commeantem multitudinem,

Group two

- Ep. 60.12.3: *quomodo* enim laetae segetes et uberes agri interdum culmis aristisque luxuriant, *ita* praeclara ingenia et mens plena virtutibus in variarum artium redundat elegantiam.
- Ep. 121.2.15: *quomodo* enim insulae turbine flatuque ventorum et crebris tempestatibus feriuntur quidem, sed non subvertuntur in exemplum evangelicae domus, quae super petram robusta mole fundata est, *ita* et ecclesiae, quae sperant in lege et in nomine domini salvatoris, loquuntur per Esaïam:
- Ep. 121.11.14: et *quomodo* tenebrae solis fugantur adventu, *sic* inlustratione adventus sui eum dominus destruet atque delebit, cuius opera satanae sunt opera, et, *sicut* in Christo plenitudo divinitatis fuit corporaliter, *ita* et in antichristo omnes erunt fortitudines et signa atque prodigia, sed universa mendacia.
- Ep. 121.4.5: *sicuti* enim semina paulatim formantur in uteris et tam diu non reputatur homicidium, donec elementa confusa suas imagines membraque suscipiant, *ita* sensus ratione conceptus, nisi in opera proruperit, adhuc ventre retinetur et cito abortio perit,
- Ep. 43.2.4: et *quomodo* in theatralibus scaenis unus atque idem histrio nunc Herculem robustus ostendat, nunc mollis in Venerem frangitur, nunc tremulus in Cybelen, *ita* et nos, qui, si mundi non essemus, oderemur a mundo, tot habemus personarum similitudines, quot peccata.
- Ep. 140.9.5: *sicuti* enim herba mane crevit, floruit et siccatur, ad vesperam indurescit et deperit, *ita* erit omnis hominum pulchritudo.

- Ep. 140.12.2: . . . *quomodo* sermo, qui in ore versatur, dum profertur, intercipitur et esse desistit, *sic* et omnis vita nostra pertranseat atque desistat. . . .
- Ep. 140.9.3: *sicut* enim mane virens herba et suis floribus vernans delectat oculos contemplantium paulatimque marcescens amittit pulchritudinem et in faenum, quod conterendum est, vertitur, *ita* omnis species hominum vernat in parvulis, floret in iuvenibus, viget in perfectae aetatis viris et repente, dum nescit, incanescit caput, rugatur facies, cutis prius extenta contrahitur. . . .
- Ep. 125.19.3: *sicut* enim sagitta, si mittatur contra duram materiam, nonnumquam in mittentem revertitur et vulnerat vulnerantem . . . *ita* detractor, cum tristem faciem viderit audientis, immo ne audientis quidem, sed obturantis aures suas, ne audiat iudicium sanguinis, ilico conticescit, pallet vultus, haerent labia, saliva siccat.
- Ep. 128.4.4: *ut* enim aqua in areola digitum sequitur praecedentem, *ita* aetas mollis et tenera in utramque partem flexibilis est et, quocumque duxeris, trahitur.
- Ep. 121.8.6: *quomodo* medicina non est causa mortis, si ostendat venena mortifera, licet his mali homines abutantur ad mortem et vel se interficiant vel insidientur inimicis, *sic* lex data est, ut peccatorum venena demonstret et hominem male libertate sua abutentem, qui prius ferebatur inprovidus. . . .
- Ep. 108.3.4: et *sicut* inter multas gemmas pretiosissima gemma micat et iubar solis parvos igniculos stellarum obruit et obscurat, *ita* cunctorum virtutes et potentias sua humilitate superavit minimaque fuit inter omnes, ut omnium maior esset, et quanto se plus deiciebat, tanto magis a Christo sublevabatur.
- Ep. 108.24.1: *sicut* enim plectrum cordis, *ita* lingua inliditur dentibus et vocalem reddit sonum—, cuius palpatæ sunt manus, consequuntur et brachia habuit.

Frequency of Comparison

	Total
No. of columns	828
No. of examples	370

The sources are many and varied from which St. Jerome draws material for the 370 examples of comparison noted in his *Letters*. Scripture, the theater, athletics, the hippodrome, war, the animal kingdom, and the technical arts offer a wide range of opportunities for the employment of similes. St. Jerome uses the device in an approximate ratio of 6:1 in comparison with those found in the works of St. Hilary. Bold and lengthy comparisons, such as occur in the works of St.

Hilary, are not present, as far as I have noted, in the *Letters* of St. Jerome.¹ In the *Soliloquies and Dialogues*, St. Augustine employs comparison less frequently than does St. Jerome. He does not reveal, however, the same preference as St. Jerome for the simpler forms of the figure. Comparisons in series often follow one another in close succession resulting in an inartistic arrangement.² The examples of comparison found in the *Letters* of St. Jerome are not as elaborate as those noted in the *Sermons* of St. Augustine. The prolonged and redundant type which is avoided by St. Jerome, occurs often enough in the *Sermons* of St. Augustine to make it a noticeable feature of his style.³

The 582 examples of comparison found in the *Sermons* of St. Basil stand out in striking contrast when compared with those noted in the *Letters* of St. Jerome.⁴ Elaborate and overdrawn comparisons, which comprise almost one-third of the total in the *Sermons* of St. Basil, are alien to St. Jerome's usage. The 104 examples of comparison noted in the *Homilies* of St. Chrysostom do not argue an excessive use of the device. The elaboration, however, of the mixed comparisons and the accumulation of series of comparisons point not only to St. Chrysostom's thorough sophistic training but also to his successful adoption of the sophistic devices.⁵

2. METAPHOR

The metaphor is a shorter form of comparison, with this important difference, that one object is imaginatively identified with another. Metaphor is an implied comparison in which one object is actually substituted for another and not merely likened to it by some appropriate word of comparison. Sources for this device are practically the same as those for comparisons. Metaphor is not a device peculiar to the Sophists. Even the unimaginative employ, unconsciously for the most part, expressions and phrases that are metaphorical in effect. It becomes a figure of rhetoric only when it is employed consciously to clarify certain ideas, to emphasize certain distinctions by substituting

1. Cf. Buttell, 137.

2. Bogan, 176.

3. Barry, 225; 245.

4. Campbell, 126.

5. Burns, 104.

the concrete for the abstract. The language of the preacher, more than that of any other, demands the use of metaphorical language. Many of the *Letters* of St. Jerome are sermonettes in purpose. They afford ample opportunities to concretize the abstract and spiritual ideas of theology and morality, to make them more visible to the spiritual eyes of St. Jerome's little congregation of ascetics. A bolder and more effectual type of metaphor is personification, by which inanimate objects are endowed with human qualities.⁶

The following are examples of metaphor found in the *Letters* of St. Jerome. Group one includes examples of simple metaphorical expressions; group two, of metaphor proper; group three, of personification.

Group one

- Ep. 22.6.3: *ad aquas solitudinis.*
- Ep. 107.6.2: *sub specie umbraque virtutum.*
- Ep. 17.2.3: *sub tunica paenitentis.*
- Ep. 49.13.1: *de Gorgiae fontibus manantia.*
- Ep. 22.11.3: *evangelii lucernas.*
- Ep. 22.30.5: *... oculos aperio tanto lacrimarum imbre perfusos, . . .*
- Ep. 22.24.1: *sponsa Christi arca est testamenti. . .*
- Ep. 58.7.1: *verum Christi templum anima credentis est:*
- Ep. 60.10.9: *lectione quoque adsidua et meditatione diuturna pectus suum bibliothecam fecerat Christi.*
- Ep. 130.6.1: *ad explicandam incredibilis gaudii magnitudinem et Tulliani fluvius siccaretur ingenii et contortae Demosthenis vibrataeque sententiae tardius languidiusque ferrentur.*
- Ep. 127.3.1: *nulla obsceni rumoris aura.*
- Ep. 125.11.4: *lavoris tui dulcia poma.*
- Ep. 65.2.2: *ut ad florem Christi scribens de multis floribus disputem.*
- Ep. 65.12.1: *iaculo domini vulnerata.*
- Ep. 65.16.5: *iugum humilitatis.*
- Ep. 65.19.5: *fisceis sensuum divinorum interiora membra obvolvuntur ecclesiae et tota uteri tegitur ambitio.*
- Ep. 65.19.4: *cluso ostio labiorum.*
- Ep. 62.1.1: *spiritus vincula.*
- Ep. 64.1.4: *per oculorum fenestras.*
- Ep. 64.18.1: *postea intelligentiae vela pandamus.*
- Ep. 117.1.2: *lingua per orbem vagari.*

6. For a more detailed discussion of metaphor and its various classifications, see Quintilian, *Instit. Orat.*, 8. 6. 35. 2-9. See also Campbell, pp. 96-98; Ameringer, pp. 56-59.

Group two

- Ep. 54.7.3: meminit pristinae voluptatis, scit, quid amiserit, quo delectata sit: *ardentes diaboli sagittae ieiuniorum et vigiliarum frigore restinguendae sunt.*
- Ep. 61.3.1: *cellulae meae latebras nolo mordaci sermone reserare.*
- Ep. 14.10.1: sed quoniam e *scopulosis locis enavigavit oratio* et inter cavas spumeis fluctibus cautes fragilis in altum cumba processit, expandenda vela sunt ventis et quaestionum scopulis transuadatis laetantium more nautarum epilogi celeuma cantandum est.
- Ep. 75.2.1: nos dolendi magis, qui cotidie *stamus in proelio peccatorum*, vitiis sordidamur, accipimus vulnera et de otioso verbo reddiduri sumus rationem.
- Ep. 97.2.2: inter micantes gladios, iacentia corpora, *rivos sanguinis profluentes* iunguntur saepe hostiles dexteræ et belli rabiem pax repentina commutat:
- Ep. 85.3.2: . . . non debeas *turbidos nostri ingenioli rivos* quaerere, qui de ipsis fontibus bibis.
- Ep. 73.4.3: quanto magis *nos vermiculi et pulices* solam debemus scientiam inscientiae confiteri. . . .
- Ep. 78.27.1: dulcis te protinus fructus laboris insequitur et in morem literarum radicum *amaritudinem pomorum suavis compensabit.* . . .
- Ep. 78.8.2: nec dubium, quin de duodecim apostolis sermo sit, *de quorum fontibus derivatae aquae totius mundi siccitatem rigant.*
- Ep. 78.20.1: si enim post profectum rursus ad luti opera descendimus, infrenandi sumus *er cursus vagi atque praecipites scripturarum retinaculis dirigendi.*
- Ep. 79.9.2: . . . tam crebrae orationes, ut omnes *cogitationum sagittae*, quibus adolescentia percuti solet, huiusce modi clipeo repellantur.
- Ep. 52.3.6: . . . refert, quod de lingua Nestoris iam vetuli et paene decrepiti *dulcior melle oratio fluxerit.*
- Ep. 22.8.2: *vinum et adolescentia duplex incendium voluptatis.*
- Ep. 22.3.1: *stadium est haec vita mortalibus: hic contendimus*, ut alibi coronemur.
- Ep. 22.17.3: . . . *exteriorem hominem florem adolescentiae* suspirare et accepto cibo cum te in lectulo compositam dulcis libidinum pompa concusserit, arripe *scutum fidei*, in quo *ignitae diaboli* *extinguuntur sagittae.*
- Ep. 22.19.5: *virgae flos Christus est.* . . .
- Ep. 22.20.1: *socrus dei* esse coepistis.
- Ep. 60.19.2: scribimus atque rescribimus, transeunt maria epistulae et *findente sulcos carina per singulos fluctus aetatis nostrae momenta minuuntur.*
- Ep. 148.23.3: . . . saltem hanc nostrae adhibeamus vitae diligentiam, ne malae mentes occasionem invenient detrahendi, ne ex *nobis* *scin-*

- tilla procedat, per quam adversum nos sinistrae famae conflentur.*
- Ep. 43.3.1: quia *multum iam vitae spatium transivimus fluctuando et navis nostra nunc procellarum concussa turbine*, nunc scopulorum inlisionibus perforata est, quam primum licet, quasi quendam portum secreta ruris intremus.
- Ep. 43.3.2: vere *ager floribus depingitur et inter querulas aves psalmi dulcius decantabuntur.*
- Ep. 45.7.1: memento mei, exemplum pudicitiae et virginitatis insigne, *fluctusque maris tuis precibus mitiga.*
- Ep. 47.3.1: opusculorum meorum, quia *plurima evolaverunt de nidulo suo* et temerario editionis honore vulgata sunt, . . .
- Ep. 130.11.3: *latus est super ieiuniis campus*, in quo et nos saepe currimus et multorum proprii habentur libri, ad quorum et mittimus lectionem, ut discas, quid boni habeat continentia et quid e contrario mali saturitas.
- Ep. 130.10.5: haec sunt *ignita diaboli iacula*, quae simul et vulnerant et inflammant. . . .
- Ep. 130.7.7: quae de medio mari fumantem viderat patriam et *fragili cumbae salutem suam suorumque commiserat*, crudeliora invenit Africa litora.
- Ep. 130.9.1: haec cursim *quasi de prato pulcherrimo* sanctarum scripturarum parvos flores carpsisse sufficiat pro commonitione tui, ut claudas cubiculum pectoris et crebro signaculo munias frontem tuam, ne exterminator Aegypti in te locum repperiat. . . .
- Ep. 125.6.2: sunt, quae oderunt suos et non suorum palpantur affectu, quarum inpatientia, index animi, nullam recipit excusationem et cassa in pudicitiae velamenta *quasi araneorum fila* dirumpit.
- Ep. 125.2.1: non mihi nunc *per virtutum prata ducendus es* nec laborandum, ut ostendam tibi variorum pulchritudinem florum, quid in se lilia habeant puritatis, quid rosarum verecundia possideat, quid violae purpura promittat in regno, quid rutilantium spondeat *pictura gemmarum.*
- Ep. 147.8.2: at tu, bonae spei columen, excetrae stimulis inflammatus factus es mihi in arcum perversum et contra me *conviciorum sagittas* iacis.
- Ep. 123.1.1: saepe ad viduas scripsimus et in exhortatione earum multa de scripturis sanctis exempla repetentes *varios testimoniorum flores in unam pudicitiae coronam texuimus.*
- Ep. 36.14.1: sed de Hebraeis litteris disputantem non decet Aristotelis argumenta conquirere nec *ex flumine Tulliano eloquentiae ducendus est rivulus* nec aures Quintiliano flosculis et scolari declamatione mulcendae.
- Ep. 65.19.4: variam habuit et Joseph *tunicam, quam ei texuit mater ecclesia.*

- Ep. 65.12.3: *Paulus sagitta domini fuit*, qui, postquam ab Hierosolymis usque ad Illyricum missus arcu domini huc *illucque volitavit*, ad Hispanias ire festinat, ut, *velox sagitta*, sub pedibus domini sui orientem occidentemque prosternat.
- Ep. 64.20.6: *primum seminate* in iustitia et fructus vitae aeternae *metite*,
- Ep. 66.8.4: hic thesaurus in agro *scripturarum* nascitur, haec gemma multis emitur margaritis.
- Ep. 66.5.3: *Pammachius noster sanctam favillam ossaque veneranda elemosynae balsamis rigat*.
- Ep. 107.12.2: cumque *pectoris sui cellarium* his opibus locupletarit, mandet memoriae Prophetas et. . . .
- Ep. 107.10.3: ceterum, ut ante scripsi, in quadragesima *continentiae vela pandenda sunt* et tota aurigae retinacula equis laxanda properantibus, quamquam alia sit condicio saecularium, alia virginum ac monachorum.
- Ep. 107.2.2: *vexilla militum crucis insignia sunt*, regum purpuras et ardentes diadematum gemmas patibuli salutaris pictura condecorat.
- Ep. 53.8.9: *basta percutit spiritali*.
- Ep. 122.4.1: haec omnia *quasi per pulcherrima scripturarum prata* discurrens in unum locum volui congregare et de speciosissimis floribus coronam tibi texere paenitentiae. . . .
- Ep. 65.7.3: *tabulis cordis carnalibus*.

Group three

- Ep. 10.1.1: . . . *totius orbis naufragium gigantium adduxit impietas*.
- Ep. 10.2.1: non memoriae tenacitatem, ut in plerisque cernimus, *anti-quior senecta dissolvit, non calidi acumen ingenii frigidus sanguis obtundit, non contractam rugis faciem arata frons asperat, non denique tremula manus per curvos cerae tramites errantem stilum ducit*.
- Ep. 78.25.2: *timor virtutum custos est*, securitas ad lapsum facilis.
- Ep. 43.2.2: nunc *ira personam nobis leonis inponit*, nunc *cura superflua* in annos multos duratura *praecogitat*.
- Ep. 39.6.4: detestandae sunt istae *lacrimae plenae* sacrilegio, incredulitate plenissimae, *quae non habent modum, quae usque ad vicina mortis accedunt*.

Frequency of Metaphor

	Total
No. of columns	828
No. of examples	1768

The device of metaphor is without doubt the most important stylistic feature of the *Letters* of St. Jerome. Excluding the figure of

alliteration, metaphor occurs most frequently of all the figures noted.⁷ Judged objectively, the total of 1,768 examples of metaphor and metaphorical expressions might be called excessive. The simplicity, however, the conciseness, the pithiness, and the charm of the examples direct the attention of the reader to the use rather than to the frequency of the occurrence of the device. Metaphor is the chief source of the charm and the grandeur that are characteristics of the style of the *Letters* of St. Jerome in general. The total number of examples of metaphor is enlarged by the numerous instances of metaphorical expressions based on Scripture. Every page contains some metaphorical expression involving substantives, adjectives, or verbs. The ratio of occurrence of metaphorical expressions in the works of St. Hilary is approximately 1:6 in comparison with those noted in the *Letters* of St. Jerome. St. Hilary, like St. Jerome, avoids lengthy metaphors and is more Ciceronian than patristic in the use of metaphors.⁸ Interestingly enough, the ratio of frequency of metaphor between St. Jerome and St. Hilary is the same as in the use of comparison. In his *Letters*⁹ and in his *Soliloquies and Dialogues*,¹⁰ St. Augustine approaches the simplicity of metaphorical development that is evident in the *Letters* of St. Jerome. In his *Sermons*, on the other hand, St. Augustine, unlike St. Jerome, reveals his fondness for the elaborate and redundant metaphor. He employs all forms of the figure 1,243 times, or in a ratio of 1:3 in comparison with those found in the *Letters* of St. Jerome.¹¹

St. Jerome exceeds St. Basil and St. Chrysostom in the frequency of metaphor, but not in elaboration. In the *Sermons* of St. Basil, one out of every ten examples is a long metaphor, while one out of every twenty is a redundant metaphor.¹² In the *Homilies* of St. Chrysostom, one out of every seventeen examples is a redundant or prolonged metaphor.¹³ Such examples are foreign to St. Jerome's usage.

7. Harendza in his dissertation on the style of the *Letters* of St. Jerome, without quoting statistics, also remarks that metaphor is the most numerous among the figures used.

8. Cf. Buttell, 140-2.

9. Cf. Parsons, 190-1.

10. Bogan, 172-3.

11. Barry, 223-4.

12. Campbell, 108.

13. Burns, 94.

3. ALLEGORY

Allegory is a figurative mode of expression which conceals under the literal meaning another deeper meaning. This form constitutes allegory proper. Quintilian distinguishes a second form of allegory in which the meaning is in opposition to that which is actually expressed.¹⁴

In essence, allegory is a prolonged metaphor in which the suggested image is extended and developed.

Examples found in the *Letters* of St. Jerome are limited to allegory proper.

Ep. 107.12.3: . . . grandis esse prudentiae aurum in luto quaerere.

Ep. 133.11.2: etenim vulgus indoctum non potest arcanorum tuorum onera sustentare nec capere solidum cibum, quod infantiae lacte contentum est.

Ep. 120.1.9: quodsi deponamus gravissimam sarcinam et adsumamus nobis pennas columbas, volabimus et requiescimus et dicitur de nobis: . . .

Ep. 125.7.3: quamdiu in patria tua es, habeto cellulam pro paradiso, varia scripturarum poma decerpe, his utere deliciis, harum fruiere complexu.

Ep. 128.3.4: virgo es: quid te mulieris delectat societas? quid fragilem et sutilem ratem magnis committis fluctibus et grande periculum navigationis incertae securus ascendis?

Ep. 39.1.5: postquam autem sarcina carnis abiecta ad suum anima revolvit auctorem et in antiquam possessionem diu peregrinata conscendit, ex more parantur exsequiae et nobilium ordine praecedente aureum feretro velamen obtenditur.

Ep. 130.8.4: et bos et leo comedunt paleas, ut nequaquam bos discat feritatem, sed leo doceatur mansuetudinem.

Ep. 130.7.8: hanc feram et Charybdim Scyllamque succinctam multis canibus fugiens barbaros matrona sustinuit, quae nec naufragiis parceret nec captivitatibus flecteretur.

Ep. 130.5.3: adsume scutum fidei, loricam iustitiae, galeam salutis, procede ad proelium.

Ep. 145.1.4: proice sarcinam saeculi, ne quaeras divitias, quae camelorum pravitatibus comparantur, nudus et levis ad caelum vola, ne alas virtutum tuarum auri deprimant pondera.

Ep. 140.5.2: qui sustinet tempestatem, vel petrae vel tecti quaerit refugium; quem hostis persequitur, ad muros urbium confugit; fes-

14. Quint., 8. 6. 44.

sus viator tam sole quam pulvere umbrae quaerit solacium; si saevissima bestia hominis sanguinem sitiatur, cupit, utcumque poterit, praesens vitare discrimen: ita et homo a principio conditionis suae deo utitur adiutore et cum illius sit gratiae, quod creatus est, illius misericordiae, quod subsistit et vivit, nihil boni operis agere potest absque eo, qui ita liberum concessit arbitrium, ut suam per singula opera gratiam non negaret, ne libertas arbitrii redundet ad iniuriam conditoris et ad eius contumaciam, qui ideo liber conditus est, ut absque deo nihil esse se noverit.

- Ep. 121.9.5: pastor enim bonus ponit animam suam pro ovibus mercennarius autem, cum viderit lupum venientem fugit, quia non sunt eius oves.
- Ep. 65.12.3: his sagittis totus orbis vulneratus et captus est.
- Ep. 66.7.1: lucet margaritum in sordibus et fulgor gemmae purissimae etiam in luto radiat.
- Ep. 69.6.3: statimque columba spiritus sancti expulso alite taeterrimo ita ad Noe quasi ad Christum in Jordane devolat et ramo refec-tionis ac luminis pacem orbi adnuntiat.
- Ep. 108.27.1: huc usque prosperis navigamus ventis et crispantia maris aequora labens carina sulcavit; nunc in scopulos incurrit oratio et tumentibus fluctuum montibus praesens utriusque monasterii in-tentatur naufragium, ita ut cogamur dicere: *praeceptor, salvos nos fac, perimus...*
- Ep. 78.38.3: post imaginem dei, quae in cordis ratione monstratur, et confessionem fidei, quae ore profertur, consurgunt serpentes et artes maleficae ad bella nos provocant.
- Ep. 78.31.1: non parcat manus nostra armum aut extremum auriculae de ore leonis extrahere.
- Ep. 78.17.4: ex quo discimus post sepulchra concupiscentiae et vestibula transire nos ad lignum, quod multo tempore calorem tenet, ut simus ferventes spiritu et claro sonitu atque in altum exaltata voce evangelium domini praedicemus.
- Ep. 22.19.3: pertranseunt quippe mundi istius turbines et in curru dei rotarum celeritate volvuntur.
- Ep. 60.2.3: devorasti et devorata es, dumque adsumpti corporis solli-citaris inlecebra et avidis faucibus praedam putas, interiora tua adunco dente confossa sunt.

Allegorical interpretations have not been included as examples of the figure of allegory proper found in the *Letters* of St. Jerome. Since at times it is difficult to decide just how far the figure of metaphor can proceed before it merges into allegory, or how long a metaphor can be, or how short an allegory, it is hazardous to give statistics for the occurrence of the figure of allegory in the *Letters* of St. Jerome.

4. ECPHRASIS

Ecphrasis is in its elaborate form a vivid description in every detail of objects or persons. It is a painting in words. It is the only device of rhetoric which can trace its direct origin to the Sophists not only in definition but also in name. Ecphrasis to the Sophists consisted in elaboration for its own sake.

- Ep. 65.1.2: ... Maria Magdelene plorat ad crucem, unguenta parat, quaerit in tumulto, hortulanum interrogat, dominum recognoscit, perguit ad apostolos, repertum nuntiat.
- Ep. 125.3.1: Navigantes Rubrum Mare, in quo optandum nobis est ut verus Pharaon cum suo mergatur exercitu, multis difficultatibus ac periculis ad urbem Maximam perveniunt. utroque litore gentes vagae, immo beluae habitant ferocissimae. semper solliciti, semper armati totius anni vehunt cibaria. latentibus saxis vadisque durissimis plena sunt omnia, ita ut speculator et ductor in summa mali arbore sedeat et inde regendae et circumflectendae navis dictata praedicat.
- Ep. 108.6.3: iam carbasa tendebantur et remorum ductu navis in altum protrahebatur, parvus Toxotius supplices manus tendebat in litore, Rufina iam nubilis, ut suas expectaret nuptias, tacens fletibus obsecrabat, et tamen siccos oculos tendebat ad caelum pietatem in filios pietate in deum superans.
- Ep. 72.3.2: alter miserit ad regem Assyriorum auxilium postulans et in tempore angustiae suae auxerit contemptum in dominum, immolaverit diis Damasci victimas, percussoribus suis, et in omnibus urbibus Juda extruxerit aras ad cremandum thus atque ad iracundiam provocaverit dominum deum patrum suorum in tantum, ut direptis vasis domus dei atque confractis clausis ianuas templi dei et fecerit sibi altaria in universis angulis Hierusalem ambulaveritque in viis regum Israhel et statuas fuderit Baalim et adoleverit incensum in valle filiorum Ennom et lustraverit filios suos in igne iuxta ritum gentium, quas interfecit dominus in adventu filiorum Israhel.
- Ep. 78.17.5: duodecim exploratores mittuntur ad terram sanctam; botrus refertur in ligno et Christi breviter passio demonstratur; murmurat populus Iudeorum gigantium impetum reformidans; pugnat contra Amalec et Chananaeum nolente deo et victus intellegit, quae debeat in terra sancta exercere sacrificia; Dathan et Abiron et filii Core consurgunt contra Moysen et Aaron et terrae voragine glutiuntur; inter mortuos et viventes pontifex medius turibulo armatus ingreditur et currens ira dei sacerdotis voce prohibetur; virga Aaron et florem profert et folia et in aeternam memoriam

virens siccitas conservatur; necdum templum et iam aeditui, necdum sacerdotes et levitae obtulere sacrificia et partes eorum mysticus sermo describit; vitula rufa in holocausto concrematur et cinis eius piacularis aspersio est.

- Ep. 12.1.1: quod ne tantum docere nec facere videretur, inplevit exemplo, dum discipulorum pedes lavat, dum traditorem osculo excipit, dum loquitur cum Samaritana, dum ad pedes sibi sedente Maria de caelorum disputat regno, dum ab inferis resurgens primum mulierculis apparescit.
- Ep. 108.10.2: me audiente iurabat cernere se fidei oculis infantem pannis involutum vagientem in praesepe, deum magos adorantes, stellam fulgentem desuper, matrem virginem, nutricium sedulum, pastores nocte venientes, ut viderent verbum, quid factum erat, et . . . parvulos interfectos, Herodem saevientem, Joseph et Mariam fugientes in Aegyptum.
- Ep. 21.2.5: quae autem potest maior esse clementia, quam ut filius dei hominis filius nasceretur, decem mensum fastidia sustineret, partus expectaret adventum, involveretur pannis, subiceretur parentibus, per singulas adoleret aetates et post contumelias vocum, alapas et flagella crucis quoque pro nobis fieret maledictum, ut nos a maledicto legis absolveret patri factus oboediens usque ad mortem, . . .

Frequency of Ecphrasis

	Total
No. of columns	828
No. of examples	21

The examples of ecphrasis found in the *Letters* of St. Jerome are few in number and restrained in character. St. Jerome manifests no preference for the conventional themes of the Sophists in the use of the device. Scripture furnishes most of the opportunities for the twenty-one examples that I have found in his *Letters*. The six examples of ecphrasis noted in the works of St. Hilary are negligible in their effect on the style, although a few of them are artistic in quality.¹⁵ Like St. Jerome in his *Letters*, St. Augustine in his *Sermons* is seldom redundant in any of his descriptions, although he is, at times, more elaborate than is St. Jerome.¹⁶ St. Chrysostom in his *Homilies* and St. Basil in his *Sermons*, like St. Jerome in his *Letters*, prefer the simpler forms of

15. Buttell, 155.

16. Barry, 246.

the device of epiphraasis. Some of the examples found in the *Sermons* of St. Chrysostom exhibit much elaboration.¹⁷

SUMMARY OF THE FIGURES OF IMAGERY

Among the figures of imagery noted in his *Letters*, St. Jerome employs most frequently in his works metaphor and comparison. He exceeds St. Hilary in the use of the figures of imagery and St. Augustine in his *Sermons* by the approximate ratio of 7:1 and 3:1, respectively. St. Jerome and St. Basil employ the device in about the same ratio. The important difference between St. Jerome and those Fathers with whom he can be compared lies not so much in the frequency as in the quality of the examples. Excessive employment of metaphor and comparison, especially in prose writing, is to be avoided.¹⁸ But the frequency of the figures in the *Letters* of St. Jerome is not felt as being offensive because of the charm, the appropriateness, and the simplicity that are manifest in the development of the devices.

17. Ameringer, 100.

18. D'Alton, 92.

CHAPTER IX

GENERAL SUMMARY AND CONCLUSION

The evidence presented in the preceding chapters is sufficient to show the degree in which the style of the *Letters* of St. Jerome was influenced and affected by the rhetorical devices of the sophistic rhetors. It will be well, however, to sum up here for the reader the results of my investigation. In addition, I have included a brief discussion of the varieties of style employed in the *Letters* of St. Jerome.

Of the figures of redundancy noted in the *Letters* of St. Jerome, arsis-thesis ranks the highest from the viewpoint of frequency; periphrasis, the lowest. There is an occasional occurrence of the more elaborate form of periphrasis, but the majority of the examples are of the simple, unembellished type. The frequency of arsis-thesis is balanced by the employment of the simpler forms of the device.

St. Jerome, like St. Augustine in his *Soliloquies and Dialogues*, is far more generous in the use of the figures of repetition than of the figures of redundancy. Among all the figures of repetition noted in the *Letters* of St. Jerome, repetitive paronomasia and epanaphora have the largest representations. The examples of these two devices are conservative in character. Seldom do the more elaborate forms occur. The simplicity of the form of these two devices is equally as remarkable as the moderation shown by St. Jerome in the use of the remaining figures of anadiplosis, antistrophe, anastrophe, kuklos, symploce, climax, and epanodos.

Of all the figures of rhetoric found in the *Letters* of St. Jerome, the figures of sound rank highest from the viewpoint of frequency. Alliteration, assonance, paronomasia, and polyptoton are employed with comparative frequency; cacophony and parechesis, the two most artificial devices of the group, with restraint and moderation. Alliteration is the most frequently used of these devices. It occurs as often as all of the other figures of sound combined. Ninety-three percent, however, of all the examples of alliteration, many of which may be accidental, consist of the simple two-fold type of alliterative repetition.

St. Jerome employs effectively the type of polyptoton in which the position of the words in different cases is restricted to the first place in the colon. He realizes the importance of the figure of parechesis, and, by sparingly distributing the examples throughout the *Letters*, he is able to arouse and hold the attention of his readers in the expounding or explanation of certain points.

Polysyndeton and rhetorical question occur frequently enough to be considered features of St. Jerome's style. From the viewpoint of quality, however, rhetorical question is the more highly developed. The elaboration manifests itself in the grouping of several questions into asyndetic and epanaphoric series. The majority of the examples of the figure of parenthesis are introduced by *id est* and *hoc est*. The more formal type of parenthesis, hypostrophe, is not used so far as I have noted in the *Letters* of St. Jerome. In the use of the figures of exclamatio, litotes, apostrophe, optatio, and irony, St. Jerome shows restraint both in frequency and quality.

Among the rhetorical devices found in the *Letters* of St. Jerome, the figures of argumentation are employed least frequently. Epidiorthosis and prosopopoiia are the only devices used frequently enough to be considered characteristics of the style of the *Letters*. The occurrences of prokataleipsis, prodiorthosis, and diaporesis are negligible.

The examples of hyperbaton, comprising all but 104 of the total examples of the minor figures found in the *Letters* of St. Jerome, argue a decided fondness for the device. Most of the examples of hyperbaton, however, consist in the simpler form of the separation of the noun from its modifier. Oxymoron is employed moderately; antonomasia, hendiadys, antimetathesis, and hyperbole, very sparingly.

All of the Gorgianic figures, with the sole exception of the device of parallelism, are used generously in the *Letters* of St. Jerome. Antithesis has first place, numerically; homoioteleuton, second. The large total of examples of antithesis is due to the inclusion of many ordinary antithetical expressions, many of which may not be intentional. St. Jerome's fondness for the device manifests itself in his preference for antithesis of single words. The examples of the figures of parison, isocolon, and chiasmus are conservative both in frequency and quality. The device of parallelism has no rhetorical significance in the *Letters* of St. Jerome.

Four adjectives can characterize St. Jerome's employment of the figures of imagery — charming, appropriate, simple, skillful. Sources whence St. Jerome draws his imagery are diversified. Scripture is one of the most fertile sources. The reason for the apparently large number of metaphors is the inclusion of many common metaphorical expressions. The rhetorical design in each case may be questioned. The force and charm, however, of the examples argue against exclusion. The frequency of the device is balanced by the employment of the less elaborate forms. Prolonged and redundant metaphors do not appear in the *Letters* of St. Jerome. Allegory and comparison occur often enough to be designated stylistic features. The use of ecphrasis is conservative in frequency and quality.

Throughout his *Letters*, St. Jerome manifests a general moderation and restraint in the use of rhetorical figures. Devices that are essentially ornate and ornamental are used sparingly. Metaphor, alliteration, polysyndeton, antithesis, and hyperbaton are employed generously, but never superfluously. The simplicity of form of the figures frequently employed is appropriately balanced by a restraint in the use of figures that are elaborate. From the viewpoint of quality, the devices of rhetoric noted never degenerate into monotonous mediocrity; from the viewpoint of frequency, their employment is never lavish. St. Jerome is less sophistic in the use of the rhetorical figures than any of the other Fathers with whom it has been possible to compare him. Display is never his motive. The moderation, the appropriateness, the charm, and the simplicity manifested by St. Jerome in the use of the devices of rhetoric elevate the style of his *Letters* to a level approached but not surpassed in the works of any of the other Latin Fathers with whom it has been possible to compare him.

The style of the *Letters* of St. Jerome is by no means uniform. The wide variety of subjects offers him ample opportunity for the employment of different styles. His letters range in subject matter from interpretations of biblical passages and commentaries on them to a catalogue of a clergyman's duties and to advice on feminine training. Topically, the *Letters* may be grouped as follows: Group one: domestic and biographical: Letters of congratulation and recommendations; letters dealing with the personal life of St. Jerome, generally brief in form. In this group are included letters 15, 17, 40, 43, 45, 49, 63, 68,

88, 99, 138. Group two: epitaphic and consolatory: Letters in praise of the achievements and moral character of dead personages. Representative of this group are letters 39, 60, 66, 75, 77, 108, 127. Group three: exhortatory: Letters commending the monastic life. The following letters are included: 14, 22, 24, 52, 54, 117, 118, 122, 125, 130, 148. Group four: polemic: Letters directed against heresies. To this group belong letters 27, 40, 48, 50, 61, 82, 84, 109, 124. Group five: didactic: Letters of instruction on living and on the reading of books, psalms, commentaries, etc. The following letters are representative: 33, 37, 53, 57, 62, 70, 146. Group six: exegetical-dogmatic: Letters explaining and interpreting biblical passages. Among the many letters of this group, these are outstanding: 18, 20, 21, 25, 26, 28-30, 34, 36, 41, 59, 65, 72-4, 106, 119-121, 126, 129, 140, 149.

St. Jerome possesses, as has been remarked before, the happy faculty of being able to adapt style to subject. There are two main distinct styles employed in his *Letters*. Where an appeal is made to the feelings, to the emotions, to the imagination, as in letters in which sympathy is offered to a sorrowful Paula, or in which consolation is extended to a friend on the loss of his nephew, or in which advice is given on the preservation of virtue, or in which arguments are directed against his detractors, St. Jerome uses all his oratorical power, and with Ciceronian skill displays ability to produce effects and to create atmosphere by rhetorical flourishes. This is the most characteristic style of his *Letters*. Where this grand style of writing is used, there most of the figures of rhetoric occur with comparative frequency. The floridity of this style, however, is offset by a smoothness of sentence structure, sincerity of purpose, and intensity of feeling.

Letters that are purely explanatory and those that are didactic in purpose, containing explanations and interpretations of biblical passages, are simple and straightforward in style and subdued in tone. In such letters there is no need for elaborateness of language and style because the appeal is made not to the warmth of the emotions but to the coolness of the intellect. In some of his letters, St. Jerome employs a combination of the simplicity of the subdued style and the intensity and elaboration of the grand style. Simplicity of form in the more elaborate figures is combined with a generous but not excessive use

of the less ornate devices of rhetoric. St. Jerome makes use of this third style whenever he describes scenes and narrates events in his life.

The style of the *Letters* of St. Jerome represents a well balanced combination of the clarity, the precision, the transparency, and the purity of Cicero. St. Jerome knows Latin as well as Donatus, the foremost scholar of the fourth century of our era, and ranks above him in the mastery of Latin style. St. Jerome's Latin is remarkably pure and his style so thoroughly classical that "with the exception of the frequent use of the infinitive to express purpose, and of a few words of Late-Latin, like *confortare*, we are hardly aware in reading him that we are 400 years away from the Augustan Age."¹

St. Jerome deserves a place among the immortal letter-writers. It is with justification that Erasmus in the preface of his edition of the works of St. Jerome styles him the Christian Cicero. Grützmacher refers to St. Jerome as a second Lactantius; Ozanam calls him the master of Christian prose for all succeeding generations. In conclusion we can say that among all of the other Latin Fathers with whom it has been possible to make comparisons, St. Jerome is not only supremely classical in sentence structure, but unsurpassed as a Latin stylist.

1. Freemantle, XXVIII.

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